

THE

# BAPTIST MAGAZINE.

---

NOVEMBER, 1845.

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## THE DUTIES OF MINISTERS.

BY THE REV. THOMAS DAWSON.

AT a conference of ministers connected with the baptist churches of the Lancashire and Cheshire Association, convened at Rochdale on the first, second, and third days of September, 1845, to take into consideration the low state of piety among us, the following paper, on the Duties of Ministers in this county at the present time, was read, along with some others on Fasting and the Revival of Religion. It was not written for publication; but by request of the ministers to whom it was read, I send it for insertion in the Baptist Magazine. It has been deemed best not to alter its special reference to our churches in this association.

*To the Ministers present at the Conference.*

DEAR BRETHREN,—In the printed circular convening this conference, I find one paper is to be on the Duties and Difficulties of Ministers. In the postscript the secretary says, “Draw up a paper on either the Duties or Difficulties of Ministers.” I feel a little uncertainty, therefore, whether you may expect I

should refer to both or either of them. I have therefore put down a few thoughts on the former, viz., the Duties of Ministers in this county at this present time, because it is presumed some of the difficulties would vanish if the duties of ministers were properly discharged.

In many respects the duties of ministers are the same in all places; such as the preaching of the word, and the maintenance of vital, vigorous piety. Our blessed and only Saviour and Lawgiver has given us some general directions bearing upon the duties of his ministering servants, both as to matter and manner, which, under all circumstances, we must regard. The staple of our preaching must not be self, nor morality, nor philosophy, mental, natural, or moral, but Christ in the dignity and glory of his person and righteousness, the ruin of man by sin, the necessity of regeneration by the Holy Spirit, the free grace of God in them that are saved, and the equity of God in them that perish. As to manner, he who knew the difficulties, and all the difficult-

ties which both his immediate disciples and all his servants would ever meet with, very appropriately says, "Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves."

But we presume it would not be suitable to the object of this meeting to make this paper bear so much upon the doctrinal truths to which we should give prominence, unless, indeed, the evils which we find in our churches may be fairly traced up to a ministry which is defective in that respect, but to some things which are of a more practical character. Many of our churches are in a strange, unnatural state: there is a great difficulty in finding pastors that are agreeable, and many indications of dissatisfaction given where a pastor is settled over a church. There must either be a want of suitable gifts in the pastors, or the churches judge very erroneously in reference to them. The suggestions we have to make will bear more particularly upon pastoral duties. They are given with a humble wish that some defects may be supplied; and when the subject is viewed in connexion with the present state of the churches, it assumes such a grave importance that it cannot admit of trifling. No offence is intended by them; it is hoped none will be taken. In many things we all offend, and there is therefore no room for personalities. Without enumerating the evils of our churches very particularly, the suggestions we offer, it is humbly conceived, will, in many cases, be the best remedy for their removal.

1. We suggest the necessity of a vigilant inspection of the flocks over which we are severally placed.

How can we administer to the wants of the people if we know not what they are, or apply a remedy if we know not the seat and nature of the disease? A general knowledge of human nature, though very useful, is not sufficient for a

pastor; he must find out, by a careful inspection, by prudent visits and conversation with the members of the church, the state of their minds. In doing this, both courage and prudence will be requisite. To come to the great point of inquiry bearing upon their comfort or distress, ignorance or prejudice, a harmless affectionate seriousness will be found necessary. One of the things which may have contributed to the present low state of the churches has been either the neglect or impossibility of that frequent, friendly intercourse between pastor and people, which is now very apparent, especially in our larger towns. When the members of a church seldom see their pastor but on a Lord's day, there cannot be that attachment or esteem which is requisite to make their connexion permanent. But pastors must be impartial in their visits. If we are too often found at the tables of our richer members, the poor will feel they are slighted, and complain; rather err on the other hand, and if complaints are made, let it be the wealthier members who have occasion to make them; and if they do, it will appear that filthy lucre has not been our ruling motive. "It is more blessed to give than to receive." Scenes of poverty and distress will have a more salutary influence upon a pastor's mind than splendour and plenty.

2. There must be an adaptation of the ministry to the state of the flock.

The prudent, judicious pastor will be mostly governed in the selection of his discourses by the cases which he finds in his visits. He will try to resolve the doubts and fears of the ignorant and timid, comfort the feeble, strengthen the weak, and remove the prejudices of the dissatisfied, and make his ministry to bear upon whatever he finds deserving of particular attention. A ministry regulated mainly by such a rule, cannot fail to be interesting and



profitable, and the preacher will never be at a loss for subjects. It will be his study not to complain so much of the evils he finds as to remove them. Certain cases will be spoken to with pointedness, and the people will find he commends himself to their consciences. Care must be taken that offensive personalities be avoided; and being crafty, he will catch them "with guile;" error will be detected and overturned, false principles exposed, the wayward directed, and whatsoever is opposed to the glorious gospel of the blessed God refuted. When the preacher has a particular object in view, he will feel more animation and energy than he could in dwelling upon a mere general theme. Now such adaptedness there cannot be if a minute acquaintance be not obtained in the way we have previously suggested, or by some other means which shall, at all events, put him in possession of the real knowledge of his flock. He will not trouble himself so much with attempts at a parade of language or fine figures, he will feel called upon to adopt a plainness of speech, and a style of preaching which will be suitable to the capacities of the people. Nay, his intercourse with those to whom he ministers will, in a great measure, mould his mode of expression, and he will "become all things to all men, that by all means he may save some." His discourses will not be fine spun essays on some abstruse points of moral philosophy, which far more befit the professor's chair than the pulpit of a Christian pastor. We have to declare to sinners the testimony of God, not to scholars the discoveries of science.

The manner of preaching should harmonize as much as may be, with the modes of thought and expression among the common people. There has been much said of the progress of intelligence, and of superior ministrations in the pulpit to keep pace with the advancement

of science. May there not be some mistake in both these respects? The great mass of the people—and it is among them we must labour, to them the gospel is sent—whatever may have been their improvement, still remain in appalling ignorance. How can it be much otherwise, so long as the hours of labour reach from six o'clock in the morning to half-past seven at night, with a bare hour and a half for meals! Some we know will rise superior to their circumstances, and by the dint of industry, make singular improvement in knowledge; but these are exceptions to a general rule. It is difficult for many of our people to spare so much time during the whole week as to attend a prayer-meeting, and many, we fear, restrain even family prayer. In the morning, if it be done it must be by half-past five o'clock; if in the evening, it must be when the bodily frame is worn out with toil, and a part of the family has retired to rest. On the Lord's day, then, if the ministry be not of a plain, lively, searching character, it cannot be adapted to the people, and they cannot profit by it. Besides, the gospel is a system of truth so free, so full, so important, so glorious, so complete, and so wonderfully adapted to our miserable condition, that it needs not the wisdom of words, or the polish of rhetoric, to make it effectual. The brazen serpent was to be put upon a naked pole, where no wide-spreading branches or foliage could obscure the object of faith. Let there be, indeed, superior ministrations, but let them be in the way of humble condescension, that we may be the greatest when we are the servants of all. Let us speak from the fulness of our hearts the things which we have tasted and handled of the word of life. Let us for ever abandon the pernicious practice of reading our sermons. It is not surprising that people should be dull under read sermons. If any should be offended at this

style, let them be offended. To gratify would not profit them. After a sermon read by one of our ministers not long ago, an aged female said, "*What did he mean?*" The late Dr. Boothroyd, whom the writer had the privilege of hearing frequently for years, was so remarkable for plainness of speech and clearness and precision of style, that a few females once following him from the meeting-house on a week-day evening, said one to the other, "Why for sure I thought doctor Boothroyd had been a very learned man, but I can understand every word he speaks." There cannot be much intelligence in the people so long as they know not what learning is. It is seldom, if ever, that a pastor of good sense and a warm heart will fail to interest and profit his hearers, if he be understood. "Seeing, then, that we have such hope, we use great plainness of speech." May the ministrations of the pulpit be "as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for ever more;" or the ointment upon Aaron's head, which went down to the skirts of his garments; that we may be "unto God a sweet savour of Christ in them that are saved and in them that perish."

3. Aim at such a humble, prudent deportment as will most effectually secure their esteem.

To be useful we must not stumble at straws; we must be at home in the cottages of the poor, and let them feel and know it. We must not be afraid of our coat being soiled with dust, nor of sitting upon a three-footed stool, or on the bed-side. Let us for this end avoid a superb dress and costly ornaments, for the people, in many instances, take offence at them, and say we are proud, and pay more regard to our persons than our flocks. Besides, we should be examples to the believers, or how can we reprove

them for that excess of gay clothing in which many professors of religion sinfully abound at the present day. Some look upon dress as altogether an indifferent thing; but surely nothing can be indifferent which is forbidden in the word of God, and splendid ornaments and apparel are forbidden, see 1 Peter iii. 3. No change of dress whatever is requisite for the sanctity of the Lord's day, and yet we fear that many make it a day of dressing, rather than of devotion. And what is the consequence? Many excuse themselves from attending a place of worship for this paltry reason, they have not finery enough; and do not hear the gospel for months, or even years together. If we can do anything to correct this increasing evil, we shall be serving a good cause; and if an apostle would abstain even from meat rather than make another offend, surely it would be no great thing for us to give up a mere superfluity for the spiritual gain of an immortal soul. To be useful we must be esteemed; to be esteemed we must be friendly, homely, affectionate, and give evident proof that it is our very earnest desire to do our people good. We must not expose, in a way of ridicule, the ignorance and rustic habits of the people. We must willingly feed, and not severely fleece the flock. We must bear with much patience the insults of ignorance, pride, and envy; we must approve ourselves as servants of the churches, and not as lords over God's heritage. A minister should be among his flock as a father in his family; he will thereby get a moral power over them which he may turn to their great advantage. "We were gentle among you, even as a nurse cherisheth her children."

If we are not mistaken, there is generally a sad lack of adaptedness in young men from our colleges to the churches of our denomination. A young man has been settled over a church, his



manners have been refined, his associates have been persons of cultivated taste and good attainments; but all at once he is startled at amazing ignorance and incivility. He feels insulted, he does not meet with the respect which he thinks is due to a gentleman, and in many cases does not get that pecuniary support which he deems his right; he is dissatisfied with the church, and the church with him, and separation is the certain result. When we see such instances, and they are not uncommon, we lament there was not a little more good sense, prudence, self-denial, willingness to endure hardness "as a good soldier of Jesus Christ," and a sincere love to the ministerial work. We suggest, whether there might not be some improvement in the training of our young men as to pastoral work, and the management of a Christian church. To know how we ought to behave ourselves in the house of God, is one very important branch of ministerial knowledge. 1 Tim. iii. 15.

The support of ministers is very frequently the occasion of much disturbance and many removals. The duty of churches to support their pastors is clearly laid down in the scriptures of truth. "Even so hath the Lord ordained that they who preach the gospel should live of the gospel." 1 Cor. ix. 14. "Who feedeth the flock, and eateth not of the milk of the flock." 1 Cor. ix. 7. But for a minister to be always on the look out for a pleasant locality and a large salary as the first object of his concern, rather than a useful sphere of labour and the edification of the church of God, is a disgrace to this honourable, sacred office. Let us look after places of usefulness, wide spheres of labour, and God will provide us with support if we do his work. Where a minister is useful, he is almost sure to be comfortable; and where he is esteemed, he will never starve. It is an unnatural state of things

when the whole care of a church is just to scrape up the pastor's salary, and where his support is felt to be a heavy burden. In some instances, unscriptural divisions have been the cause of this. A few dissatisfied members have withdrawn, formed a small church, invited a pastor to settle over them, and then fallen into disgrace by being unable to find him bread. In such cases, all that ministers can do is to oppose unscriptural divisions in churches. To state under what circumstances divisions are scriptural, would be a digression; but they should never take place for the sake of forming hostile factions and rival interests. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." They ought to be one in affection and effort. If members of churches will quarrel, let us see they have their quarrels to themselves. In many cases it would be better for us to resign than for the church to divide.

4. Adopt such plans of usefulness as will engage the co-operation of the members of the church.

In too many instances the whole labours of a church devolve upon a very few. A prudent pastor will seek out and encourage all the gifts of his members, and find work for them adapted to these gifts. There are but few that may not be useful in one way or other. The success of the Wesleyan body has been accounted for from the fact that *they all do something, and are always doing*. We fear there has been a petulant opposition to meetings, in some places—call them conference meetings, experience meetings, or class meetings—for the spiritual improvement of our churches. It certainly cannot be wrong for members to meet together at all; to say so would be to fly in the very face of scripture. If we are to have unity and brotherly love in our churches, we must have intercourse among the members. To converse with each

other on spiritual things increases mutual confidence and esteem; besides, the younger members require a vigilant oversight, and as most of them are now shut up in the mill from six o'clock in the morning to half-past seven at night, it is almost impossible for the pastor to do all that is needed. If, therefore, some of the more advanced in grace were to undertake to meet once in a week, some twelve or more, for the purpose of inquiring into their religious state, giving them such advice, warning, and encouragement as it might require, there would be nothing wrong in it, and there might be a great amount of good. Let none disapprove without trial. Should a church oppose such a plan,

the pastor would do well not to press the matter at first, but begin with a few who would be willing, and prejudice would give way after a short time. Such meetings become asylums for inquirers, where they find instruction and encouragement by the simple narration of the word of God from those who are farther advanced in the divine life. They are the means of preserving a right spirit, and the person who presides has the opportunity of nipping in the bud any root of bitterness which we may expect will spring up in this newly cultivated soil, and which, if left to grow, may be ruinous to the minister's comfort and usefulness.

*(To be concluded next month.)*

## THE LOVE OF MONEY: A SERMON.

BY THE LATE REV. JOHN FOSTER.

*From his own Notes.*

"The love of money is the root of all evil."—1 TIMOTHY vi. 10.

THE analogy between the evil things in the natural and moral world has some exceptions. One is suggested by the text. A mischievous vegetable root (say of a worthless weed, or of an offensive or poisonous production) springs up into only *one* kind of evil. But here, in the moral soil, we have a thing named as the root of *all* evil: in the principles of moral evil, a dreadful provision for supernumerary mischief. It is not, however, meant that literally all the evils there are spring from the love of money; but that is the cause of many and various ones.

Now surely a vicious principle, which produces so many bad effects, should be exposed and forcibly protested against, and that not *seldom*. If we consider that a thing that has a variety and multitude of bad effects is always working some of

them—has not a single and temporary operation, how comes it to be so unusual in the discourses of our Christian teachers to fix on this vice with adequate terms of reprobation? Is it because they are afraid of giving offence and provoking anger? For truly covetousness, though its most obvious character be of a cold and hard disposition, is yet a very irritable and resentful one. Or is it because there is a difficulty in stating discriminatingly, what love of money, in kind or degree, amounts to covetousness, so that this disposition in a man might be brought plainly to the test? We will not attribute this omission to a notion that it is not gospel preaching to expose and censure an evil which our Lord and his apostles seized every occasion to condemn and warn against in the most emphatic language. It can-



not be either that the Christian ministers never desery any signs of the *existence* of such a thing any where among their congregations, or even their churches. No! often enough, when disclosing their thoughts in converse with a few confidential friends, they are heard alluding, with imputations of this vice, to individual professors of religion even within their own communion; sometimes sorrowfully, sometimes indignantlly. The indignant feeling one has sometimes heard expressed in terms to this effect:—When there occurs in the conduct of some person in one of our churches some single circumstance of very marked impropriety, perhaps from the surprise of temptation, exciting a sudden impulse of temper or passion, we are under the necessity of taking account of it, and proceeding to an act of severe censure, perhaps to the length of seclusion from our society; but there is, at the very same time, among us, and concurring in the very same proceeding, a man of good property perhaps, who is evidently and unquestionably actuated by a constant, intense love of money. He is known by his neighbours and acquaintance to be both parsimonious and avaricious; and of his parsimony, at least, we, as a religious society, have had sensible proof. But he professes himself a disciple of Christ; has given a very rational and apparently sincere account of how he was brought to become such. In his religious opinions he is true to the evangelical standard; he is punctual and serious in all our religious services, public and private; quite regular, decorous, and correct in the tenor of his conduct; no scandals, no frivolities, no transgressions of the bare rules of legal justice in his dealings. But then there is this habitual, pervading vice of covetousness. Does not this constitute a much greater amount of what is contrary to Christianity, than many an act of misconduct for which we would

exclude a person from our communion? But we do not know how to take formal cognizance of it, or to shape the charge against him. And so, between this difficulty and the judgment of charity, we are constrained to keep silence, and to keep him as an honourable member of our Christian society.

Cases more or less answering to this description are far enough from being uncommon in the experience of churches or ministers.

But whatever difficulty they may involve, let not, at any rate, the teachers of religion be deterred in their public ministrations from declaring against this vice, most explicitly and not unfrequently. Let them not be afraid to read for their text, “Covetousness, which is idolatry,” or this good text of ours, “The love of money is the root of all evil.”

The plainest mode of illustration would be, after describing the passion itself, to represent specifically some of the “evils” in which it shows its character and operation.

The passion—the love of money—exists under various modifications.

In some few of its subjects it appears to be *pure, unmixed, exclusive*; terminates and is concentrated upon just the *money itself*, that is, the property. The delight of being the owner of so much! The fervent desire of being able to say, So much more I am worth! The whole soul absorbed in this one sentiment. This is plain, genuine *idolatry*.

But in much the greater number of instances, the passion involves a regard to some *relative* objects.

In some it is combined with *vanity*; a stimulating desire of the reputation of being rich. To be talked of, admired, envied. We have even heard of such a thing as a desire of the fame of *dying* rich.

“That loudest laugh of hell, the pride of dying rich!”

In some it has very much a reference

to that authority, weight, prevailing, influence in society, which property confers,—here is *ambition* rather than *avarice*.

In some the passion has its incitement in an *exorbitant calculation for competence*. So much, and so much, they shall want. So much more they *may* want, for themselves or descendants. So much more they should like to secure as a provision against contingencies. They have perhaps a settled preference of a mode of living; they do not think they shall ever be disposed materially to change it, but they wish the means of doing so may be in their possession *in case they ever should*.

Some are avaricious from a *direct dread of poverty*; amidst their thousands haunted by the idea of coming to want. Some miserable mortals have been dogged and harassed by this like an evil spirit. When it has been a toil only to keep an account of their revenues, they have pinched themselves and their dependents in the plainest necessities of life, from apprehension lest they should one day come to begging or starvation.

This is the *insane* excess of an occurrence. But there are many in whom an avaricious disposition is incited, and in their own view is justified, by some undefined danger of being reduced to indigence. And this idea of danger, from being undefined, can *always* hover about a man, and force its way into his thoughts.

So described, this spirit, possessing and actuating such a number of our fellow-mortals, bears an ill and very foolish aspect. Let us now specify a few of its evil effects, with a note of admonition on each of them.

One obvious effect is, that it tends to arrogate, and narrow, and impel the whole action and passion of the soul towards one exclusive object, and that an ignoble one. Almost every thought

that starts *is to go that way*. If a man's mind were to fall into a mere vague musing of fancy, he would very soon find it got there again; an unnoticed but constant current has carried him *thither*. If he has occasion, and strong occasion, to think of a quite different subject awhile, the thought instinctively and dexterously takes a turn *that way*. When he rises in a morning, when he looks at the materials of his business, when he takes a walk, when he falls into conversation, still *thither* goes his mind. Silver and gold have a magnetic power over his whole being. The natural magnet selects its subject of attraction, and will draw only that; but this magnet draws all that is in the little world of a man's being. Or it is an effect like that of a strong, steady wind; every thing that is stirred and moveable, that rolls on the ground or floats on the water, is driven in that one direction; if it were a *noble* principle, if it were religion, if that exerted over him this monopolizing and all-impelling power, a glorious condition; but just as inglorious and degraded when the commanding principle is the love of self. What a humiliated being, for a spiritual, rational, and immortal one, you behold, when you are observing a man whose inquisitiveness and emotions of hope, fear, pleasure, and grief are *mechanically* borne towards devices, opportunities, and successes or failures, in the prosecution of this one object!

The brief admonition upon this is, that if a man feel this to be mainly the state of his mind, it is a proof and warning to him that he is wrong.

Observe again, that this passion, when thus predominant, *throws a mean character in the estimate of all things*, as they are all estimated according to the standard of money, and in reference to gain. Thus another value which they may have, and which is perhaps the chief one, is *overlooked, unseen, and lost*.



They may be things highly adapted to intellectual interest; to enlarge knowledge; to gratify a cultivated taste. Or things of importance for the convenience or improvement of mankind, or connected with the advancement and operations of religion. Thus the dissenters have lately been taxed with building places for the worship of God on a pure speculation for making money. In the view of the covetous man, all things stand divested of their peculiar character and colour, and he sees nothing in them but what is available to *his* purpose of gain,—a cold contempt of all other pursuits.

Again, This passion places a man in a very *selfish* relation to other men around him. He looks at them very much with the eye of a *slave-merchant*. He cannot sell them, but the constant question in his mind is, "*What and how can I gain by them? This one and that has been worth so much to me; what can I make of the third? What I can gain by them, any of them or all, is all I care about them.*" Think of the friendship of such a man, and his engagements in co-operation.

When this principle has the full ascendancy, it creates a settled hardness of character. The man lives, as to the kinder affections, in a region of perpetual ice—little accessible to the touches and emotions of sympathy—cannot give himself out in any generous expansion of the affections. Even when he appears cheerful and social, those who know him feel a chilling atmosphere around him. Distress which he sees or hears of, especially when from *want*, has little influence on him, except to shut him up more firmly in his well-guarded selfishness. Covetousness can supplant even what may be called the natural sentiments of humanity. Thus many a one has calculated coolly, or rather with the warmth of desire, on the *death* of friends or near relatives, in considera-

tion of what would be gained in consequence. And this suggests that hypocrisy is a vice incident to this character; for often a *seeming* of kindness, fair pretences, professions of regard, &c., are practised to the living, and a temporary appearance of sorrow assumed over the dead.

All this may be *short* of acts of *injustice* in the *ordinary* sense of that word. (State that sense). Such a man may have a *conscience* not to violate the *palpable, technical* limits of right and wrong. Indeed, he may be a self-righteous man all the while, and rest his merit, his moral excellence on this very ground,—that he has maintained a strict integrity; that he has *wronged* no one; has met all just claims; at the same time, you will find him going as *near as possible* to the extreme line of limitation.

And here observe again, that the disposition in question operates with a slow, but continual effect to *pervert the judgment and conscience*. Constantly pressing the line that divides right and wrong, it *removes* it; *bends* it away by slight degrees. The distinction becomes less positive to the judgment. *Self-interested casuistry* is put in operation; unsound pleas, and reasons, and *excuses* are called in. There is a constant tendency to *equivocate with conscience*; and this often ends in at once satisfying it and defrauding it.

Let every man who feels the working of this passion, and is not willing it should beguile him, bring himself under a rigorous examination before God on this ground.

We need not, before a Christian assembly, do more than just *advert* to the enormous account of *absolute and flagrant* wrongs which have been perpetrated from the love of money. The *frauds*; the taking advantage of *law* in despite of moral justice; the *plunders*, and *murders*, and the black list of other

iniquitous expedients. What a legion of violences and villanies this passion can boast to have brought upon mankind ! But it comes nearer to the object of Christian admonition to observe the operation of this evil principle in ways not incompatible with what may be called integrity. And it withholds from all the generous and beneficent exertions and co-operations in which pecuniary liberality is indispensable ; excites a spirit of exception, cavil, and detraction. “ They are sanguine, extravagant—this is not the time—they are unnecessary, impracticable—many evil consequences—at least, I will wait to see. There are many persons on whom this claim is greater than on me.”

It causes to forego opportunities for gaining a beneficial influence over men’s minds.

It puts an equivocal and inconsistent character on *providence*. As to my own interests providence is *not at all* to be trusted ; I must take the whole care on myself. As to other interests, they are to be wholly left to providence : providence will take care.

We only add, it fatally counteracts and blasts internal piety in all its vital sentiments.

Now the *admonition* upon all these representations is, that those who feel or suspect in themselves any tendency to love money too much, should faithfully inspect their minds to *ascertain whether the passion is producing any of these evil effects ; whether it is in a degree* doing this ; for there is a danger of self-deception in the very act of applying the representations or tests.

These descriptions for exemplification are put in the strong and extreme form.

And a man may easily say, and perhaps truly, “ The love of money carries me no such length as *that*.” But be it remembered, that the *degree* of evil is the evil in *that degree* ; and always *tending to more*.

Let a man who is sensible of the love of money, examine whether the feeling fixes very much on the *thing itself* ; the property ; the gain ; without a conscientious respect to its proper *uses* ;—

Whether it is growing in its power over the mind. Whether the more he has gained, the more he *has felt disposed to* consult his conscience about its proper uses ;—

Whether unsuccessfulness in the pursuit of gain (or the loss of it) has been felt by him or not, a grievance more distressing than a conscious want of prosperity in his *spiritual* interests ;—

Whether, if successful, he has been willing to take that as a kind of consolation and compensation for a conscious deficiency of *religious* welfare ;—

Whether his love of money is but such, strictly no more than such, as leaves a very clear distinction between the professed Christian and the mere man of the world ;—

Whether it be really such as does not interfere with the grand duty of mainly “ setting his affections on things above, not on things on the earth ;”—

Whether it comport with a habitual, solemn consideration of the account of his stewardship to be given to the Great Master ;—

Finally, Whether it consist with a constant reference to the prospect of leaving the world behind, and with an earnest preparation to leave it.



## THE CHIEF MOURNER AT NAIN.

"Now when we came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow."—LUKE vii. 12.

A WIDOW? Then she had formerly had a wedding day. The hopes of a bride adorned for her husband had once animated her bosom. Her friends had congratulated her on her prospects. Her parents had kissed her and given their parting benediction. Her beloved had received her, and spoken of pleasant scenes before them. Now, however, she was walking sorrowfully towards the burying-place—"and she was a widow!"

A widow! Then she had known the enjoyments of domestic life. Often, it is probable, had her husband soothed her spirit in seasons of anxiety. On him her hopes had rested for the support she would need in declining years. He was her companion, her guide, her protector. She had seen widows around her, and blessed God that she was not in their case. But the brightness of the morning had passed away; the shadows had lengthened; a dark and gloomy evening had succeeded;—"and she was a widow!"

A widow! Then she had trodden the same path before. This was not her first visit to the cemetery. Who can describe her feelings as she followed her husband's remains to their last resting-place, sometimes glancing back upon the past, sometimes forward upon the future, now thinking of conversations abruptly broken off, and now of the circumstances of her fatherless boy? On her return, with what emotion had she clasped him to her arms, saying, "Now I have only you; when I am in trouble you must comfort me; when I am ill, you must nurse me; when I die, you must bury me; oh, my son, you must now be my husband!" Many a widow

who has spoken thus has, however, soon perceived fresh sources of anxiety. One has observed that the countenance of her only solace was becoming less healthy; the eye glistened, but the face was pale; the strength was less firm; the cough continued troublesome, the flesh seemed wasting; ah, yes! it became evident at length, that death alone would place him beyond the need of her care. Another has heard as she was sitting, the sound of unusual feet at the door of her habitation; it is a company of strangers carrying one who has met with a fatal accident: her son is living, but he cannot speak; he turns his eyes towards her with a dying look, and expires. These, or some other distressing circumstances, occurred at Nain: "there was a dead man carried out, the only son of his mother, and she was a widow."

And how did Jesus feel and act when he saw this mournful spectacle? "He had compassion on her." Well he might: he knew the bitterness of her grief, and the helplessness of her condition. He remembered that it was written of the righteous, that he caused the widow's heart to sing for joy, and he delighted in exemplifying the character of the righteous. He knew that it had been said of his Father, "He relieveth the fatherless and the widow; and he delighted in displaying his conformity of disposition to him of whom he was the visible image."

"The Son of God, in all the majesty  
Of power illimitable—all the zeal  
Of pure benevolence—now raised his arm,  
And as it rested on the moveless bier,  
His voice imperative the silence broke,  
'Young man, arise!'

A deep responsive groan,  
An undulation of the spreading pall,  
Convulsive motion, and thick spreading sobs,  
Declare the spirit heard its Maker's voice,  
Heard and obeyed."

"And he that was dead sat up, and began to speak. And Jesus delivered him to his mother."

There was but one person at Sarepta to whom Elijah was sent, and she was a widow. There was but one female to whom the fact was revealed when

the Consolation of Israel was born, and she was a widow. There was but one contributor in the temple whose liberality the Saviour commended, and she was a widow. "A father of the fatherless, and a judge of the widows, is God in his holy habitation;" and this is a message which he has sent by prophets, patriarchs, and apostles,—“Seek judgment; relieve the oppressed; judge the fatherless; plead for the widow.”

UN MARI.

### FACTS AND OBSERVATIONS.

The great, though simple invention of “imprinting,” with all its consequent applications, which has given means of cheap and boundless diffusion for scriptural and all other knowledge,—that likewise of optical instruments and mathematical processes which have perfected the art of navigation,—the recent accession to this and other modes of locomotion, by an immense motive force both on sea and land,—the conjunct tendency of these things to spread both scientific and revealed truth swiftly throughout the world, and the fact that each of these discoveries was made in countries enlightened by the gospel,—all these are wonderfully consonant with the written and once spoken promise, “Behold, I come!” They are as new voices in the wilderness of earthly labours, or amidst the desert of human disappointments, which cry, “Prepare ye the way of the Lord, make straight a highway for our God.”

SHEPPARD.

As every man knows he was born into the world by a consciousness that he now lives and acts here, though it is impossible he should remember anything of the *time or circumstances* in which he was first produced into it, so may a Christian be assured that some

way or other he was born of the Spirit, if he can trace its genuine fruits and efficacious influence in a renewed heart and life.

DODDRIDGE.

The historian of the puritans has recorded of that persecuted people, that, while others were at plays and interludes, at revels or walking in the fields, or at the diversions of bowling, fencing, &c., on the evening of the sabbath, they, with their families, were employed in reading the scriptures, singing psalms, catechising their children, repeating sermons and prayer; that neither was this confined to the Lord's day, but they had their hours of family devotion on the week-days, esteeming it their duty to take care of the souls as well as the bodies of their servants; and that they were circumspect as to all the excesses of eating and drinking, apparel and lawful diversions, being frugal in house-keeping, industrious in their particular callings, honest and exact in their dealings, and solicitous to give every one his own.

FULLER.

In one of the back towns in Massachusetts, a few years since, there was a man who took an infidel paper, and set himself up as an avowed unbeliever. He argued with, and, as he thought, refuted



all the Christians in the place. But there was one old professor in the village who would not debate with him. He spoke of the unspeakable love of Christ ; of the preciousness of a good hope ; of the comfort it afforded him. His conduct worried his sceptical neighbour. For all the rest he cared not a whit ; but that old man he thought about constantly : something harrowed up his mind so that he could not rest. And so great was the trouble this old man caused him, that it led him to reflect, repent, and believe on Christ. When he came into conference to relate his experience, anterior to uniting with the church, he pointed to the hoary headed member, and exclaimed, "The life of that man slew me !" The power of holy living is great ; may the Lord multiply "living epistles !"

A merchant in the United States was one day returning from market. He was on horseback, and behind his saddle

was a valise filled with money. The rain fell with violence, and the good old man was wet to his skin. At this he was quite vexed, and murmured because God had given him such bad weather for his journey. He soon reached the borders of a thick forest. What was his terror on beholding, on one side of the road, a robber, who, with levelled gun, was aiming at him, and attempting to fire ! But the powder being wet by the rain, the gun did not go off, and the merchant giving spurs to his horse, fortunately had time to escape. As soon as he found himself safe, he said to himself, "How wrong was I not to endure the rain patiently, as sent by Providence ! If the weather had been dry and fair, I should not probably have been alive at this hour ; and my little children would have expected my return in vain. The rain which caused me to murmur came at a fortunate moment, to save my life, and to preserve to me my property."

## THE BETTER COUNTRY.

*From the New York Evangelist.*

No sickness there,  
Nor weary wasting of the frame away ;  
Nor fearful shrinking from the midnight air :  
No dread of summer's bright and fervid ray !

No hidden grief,  
No wild and cheerless vision of despair ;  
No vain petition for a swift relief ;  
No tearful eyes, no broken hearts are there.

Care has no home  
Within the realm of ceaseless prayer and song ;  
Its billows break away and melt in foam,  
Far from the mansions of the spirit throng !

The storm's black wing  
Is never spread athwart celestial skies !  
Its wallings blend not with the voice of spring,  
As some too tender floweret fades and dies !

No night distils  
Its chilling dews upon the tender frame ;  
No moon is needed there ; the light which fills  
That land of glory, from its Maker came !

No parted friends  
O'er mournful recollections have to weep !  
No bed of death enduring love attends,  
To watch the coming of a pulseless sleep !

No blasted flower  
Or withered bud celestial gardens know !  
No scorching blast of fierce descending shower,  
Scatters destruction like a ruthless foe !

No battle word  
Startles the sacred host with fear and dread !  
The song of peace creation's morning heard,  
Is sung wherever angel minstrels tread.

Let us depart,  
If home like this await the weary soul :  
Look up, thou stricken one ! Thy wounded heart  
Shall bleed no more at sorrow's stern control !

With faith our guide,  
White-rob'd and innocent to lead the way,  
Why fear to plunge in Jordan's rolling tide,  
And find the ocean of eternal day ?

## REVIEWS.

*Lectures on Foreign Churches. Delivered in Edinburgh and Glasgow, May, 1845, in connexion with the Objects of the Committee of the Free Church of Scotland, on the state of Christian Churches on the Continent and in the East. First Series.* Edinburgh: Kennedy. 12mo. pp. 462.

NOMINAL Christianity is the bane of the church. All the other evils by which it has been afflicted have been light and inoperative in comparison of the profession of allegiance to Christ by men who have been destitute of his Spirit. This has lowered the standard of Christian excellence, assimilated the character of believers to that of the world, and introduced among the brethren the maxims and practices of the ungodly. It has taught the soldiers of Christ to fight with weapons borrowed from the camp of his enemies, and to undervalue those which are peculiar to his service, and with which alone the victory can be gained. It has brought into discredit his institutions and doctrine, occasioning among mankind a supposition that there is no essential difference between the temper and habits of his disciples and those of other men. It has led to the adoption of arrangements, suggested by the wisdom of this world, which have restricted the free operation of divine truth, and abridged the liberties of the children of the kingdom. It has quieted the consciences of perishing millions, and indisposed them to listen to the voice of God, inducing them to treat as mischievous disturbers of the peace all who desired to arouse them from their fatal lethargy.

Yet nominal Christianity has been, for many ages, the admiration and boast of Christendom. The aim of the ostensible church has gone no further than profession and external homage. The statesmen who have been applauded by clerical historians have been those who have done most to honour and extend a Christian profession. Hence the prevalence of national churches, and churches sustained by earthly princes; the object has been to include all in the church's embrace, and to obtain from

all support and homage. A distinguished officer in the French service has expressed recently what has been the spirit of such patrons of Christianity in former times, in language that is somewhat startling to British ears, and adapted to awaken our anxieties, in saying, "If we had the strong burning faith of the Godfreys and the Bayards, we should form military and religious orders, who would be the heads of columns and the military conductors of our invasion. If we had bold, vigorous, sober, believing men like the companions of Ferdinand Cortes, they would rush on to conquest and civilization in the footsteps of these religious orders. If we had Christian charity, rich societies would be formed, which would raise the funds necessary to transport new crusaders. Then one would be assured they would succeed. Certainly they would impose their faith *pitilessly* on the natives; but this would be one cause more of rapid success; for notwithstanding the progress of ideas, we must not deceive ourselves. A nation that would be powerful must have a severe discipline; and its first rule must be, not to admit of diversity of faith."—Thus does General Duvivier pant to make converts of the African Muhammadans; but however "pitilessly" his faith might be imposed, and however rigid the application of his "first rule," the Christianity which he and his coadjutors would promulgate thus could be but nominal; it could not reach the heart. Thus, however, were many churches formed in earlier ages, and it is in accordance with these principles that state churches are supported. In them all, force is in one form or other employed for the maintenance of nominal Christianity.

Its tendency to promote nominal Christianity is also a strong practical objection to paedobaptism. It is in this respect, as in many others at variance with the spirit of the gospel. It supercedes the necessity laid upon a convert when the gospel reached his heart, under the apostolic ministry, to take at once a decisive, costly, irrevocable step. It



introduces him into a sort of semi-profession without his consent, so that he finds, when he comes to understand his position, that without any overt act of his own, the badge of discipleship is upon him. And is it thus that the great communities called churches have been perpetuated through successive centuries? No wonder, then, if they are degenerate and corrupt.

An acquaintance with the state of professedly Christian churches throughout the world is, however, desirable. It is important to trace the nature and extent of the mischief which false principles have wrought; to form a just estimate of the impediments to success which the missionary of New Testament doctrine may expect to encounter; and to obtain correct ideas of the preference which should be given to different fields of labour. It is advantageous to know in what proportions truth and error are mingled, and encouraging to believe that here and there, amidst the most perverted masses, one is to be found in whose heart there is "some good thing towards the Lord God of Israel." On all these subjects the Lectures on Foreign Churches which we now introduce to the attention of our readers, are replete with valuable information. They are highly creditable both to the abilities and to the spirit of the ministers by whom they were delivered. Every man has prepared himself diligently for the performance of his part of the undertaking, and the result must be gratifying to the authors, and acceptable to the public. The first lecture is introductory, on "The Relations in which the Churches of Christ ought to stand to each other—Principles of Union, and Mutual Duties." By Robert S. Candlish, D.D., Minister of Free St. George's, Edinburgh. Then follow II. The Independent Eastern Churches. By John Wilson, D.D., F.R.S., of the Free Church of Scotland's Mission at Bombay. III. The Ancient History of the Waldensian Church. By the Rev. Thomas McCrie, Professor of Theology to the Synod of Original Seceders. IV. On the Present Condition and Future Prospects of the Waldensian Church. By the Rev. Robert W. Stewart, A.M., late of Erskine. V. Religious History of Holland and Belgium since the Reformation. By William K. Tweedie, Minister of Free Tolbooth Church, Edinburgh. VI. Past and Present State of

Evangelical Religion in Switzerland, especially Geneva. By Patrick M'Farlane, D.D., Minister of the Free West Church, Greenock. VII. The Past and Present State of Evangelical Religion in France. By J. G. Lorimer, Minister of Free St. David's, Glasgow.

It may naturally be anticipated that the account of the Independent Eastern Churches, by a man so well qualified for the work by his character, habits, and pursuits, as Dr. Wilson, will be comprehensive and interesting, and so it will be found. He treats first of the Greek Church, as the most extensive. Of this he says,—

"This church is to be associated, not so much with the nation of Greece properly so called, as with the language of Greece, so extensively diffused in Asia, and even in great part of Africa, by the conquests of Alexander the Great, that it was the most widely spoken in the days of our Lord, and selected by the Spirit as the most suitable for the inspired writings of the new covenant,—and, especially, with those countries which were comprehended in the Byzantine dominions, or Eastern Roman Empire. It denominates itself *ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία ἡ ἀνατολική*, the *Catholic and Apostolic Oriental Church*. In Turkey in Asia it has four ancient patriarchates, those of Constantinople, Antioch, Jerusalem, and Alexandria. In the north of Syria, and particularly about Aleppo and Antioch, it includes a majority of those who bear the Christian name. In the Páshálik of Damascus it claims, of 78,262 — the total Christian population — 42,160 souls. In the district of Lebanon, its followers are outnumbered by the Maronites; but to the south it again asserts its predominance. It forms the largest Christian sect in the whole of Syria and the Holy Land, numbering there a population of 345,000 souls, while the other Christian bodies embrace only about 260,000 souls. In Egypt it has two or three thousand members. It is in possession of all the convents in Arabia Petræa, including that of Mount Sinai. In all the districts of Asia Minor, except in that part of it which is sometimes known by the name of the Lesser Armenia, it has more followers than any other church. It is the established religion of the kingdom of Greece, where its affairs are managed by an independent Synod; and it is predominant there, as well as among that portion of the population of the Greek islands which acknowledges the faith of Jesus. At Constantinople, it has as many followers as those of the Armenian and Roman churches united

together. It is almost the exclusive Christian church in the different provinces of Turkey in Europe, such as Rumania, Macedonia, Albania, Bulgaria, Servia, and Bosnia. North of the Danube, it occupies Wallachia and Moldavia. In Hungary even, it has a population of 2,283,505 souls. It is the established religion of Russia, which, like Greece, has an independent Synod for the ordering of its own affairs; and, except in the provinces lately conquered from Tartary and Persia, and in part of Poland, it extends its discipline and instruction to the whole population of that great empire, to the exclusion of a very small portion of it almost secretly, practising dissent. A few villages in Mesopotamia, speaking the Syriac language, also belong to the Greek communion."—*Pp.* 47, 48.

Of the actual tenets of this extensive church, Dr. Wilson speaks thus, after having examined its symbolic books, which for the first time were collated and published in the original Greek, and with a Latin translation, about two years ago, of the contents of which he gives an account:—

"It will be seen from these brief, but distinct references, that the Greek church has departed far indeed from the simplicity and truth which are in Christ Jesus. It agrees with the church of Rome in most matters of the greatest moment. It has the essential characteristic of anti-Christ, inasmuch as it places the priests on earth, and the saints and angels in heaven, intermediate between the soul and the Saviour, and allows the merits of the Son of God to be dispensed by the minister, and purchased by the prayers, and penances, and services of the worshipper. Though it administers the initiatory rite of Christianity, without many of the impious and absurd concomitant ceremonies which have been added to it by the Romish church, it forms the same judgment of its spiritual efficacy. Though it administers the Eucharist in both kinds to the laity, it holds forth the doctrine of absolute transubstantiation, and renewed propitiation. Within its pale it cherishes, in its worship of saints, angels, and their representations, and sacred things, that very implied polytheism and idolatry for which Romanism is so very abhorrent to the Christian mind. Though it disclaims works of supererogation, and does not profess to dispense indulgences, it makes the services of the living available for the dead. Its superiority to Rome in any respect principally arises from its inability or unwillingness to follow out its principles to their legitimate length. Practically, however, it is not so con-

solidated and fearful in its power as that tyrannical institution. It does not pretend to have an infallible earthly head. Though it makes the general councils the interpreters of Christian doctrine, and disparages the scriptures, both by adding to their contents and questioning their intelligibility, it does not always systematically oppose their circulation and perusal. Its symbolical books, though they have had a general, have not yet had a universal, ratification; and, in Russia in particular, other compendiums of Christian doctrine, written generally in an evangelical strain, have been composed and published with high recommendations."—*Pp.* 60, 61.

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"As the result of all my observation and inquiry respecting the Greek church, I would say, that at present it seems a very difficult matter to impregnate it with evangelical truth and influence; and that its circumstances are less encouraging than those of the other oriental churches. So little has been done, and is now doing for it, however, compared with its magnitude, that we have little reason to restrict ourselves in our exertions in its behalf, either by its apathy or its opposition. The protestant church should not overlook that access to it which at present it has in the Turkish empire, for it is very questionable whether, if political power were in the hands of the Greek church itself, it would tolerate decided efforts for reviving throughout its bounds the purity and power of primitive Christianity."—*Pp.* 79, 80.

The Armenian church is, in the east, of the next importance to the Greek church, to which it bears great resemblance.

"It derives its name from the country of Armenia, of which Mount Ararat may be reckoned the centre. The greater Armenia comprehends the country lying west of the Caspian Sea, south of the Caucasian range, north of a line drawn from the north-east corner of the Mediterranean to the north-west corner of the Caspian, and east of Asia Minor. The lesser Armenia comprehends the eastern part of Asia Minor. The members of the Armenian church, intermingled throughout with the followers of the false prophet, inhabit the whole extent of this country, except the portions of Georgia in which the members of the Greek church abound, and the hilly districts around Uramiah, inhabited by the Nestorians and Kurds. They are scattered, however, also over the whole of Asia Minor; and are numerous at Constantinople. In Syria they number several thousands, and in Egypt a few hundred



souls. In Persia a good many of the descendants of 80,000 families, carried captive by Sháh Abbás, still reside. Some of them are to be found in the countries east of Persia as far as Kábul, and in India, particularly at Bombay and Calcutta. A few of them as merchants have proceeded eastward as far as Batavia. Individual families are established at Venice, Trieste, Vienna, and other towns of Europe. I have seen various estimates of their numbers from ten to two millions."—*Pp.* 80, 81.

It has patriarchs, bishops, parish clergy; and monks, from whom the bishops and other dignitaries are selected, who, as in the Romish and Greek churches, are denominated the regular clergy, and supposed to be possessed of peculiar sanctity. They do not dispense indulgences, but they foster the principles of self-righteousness, prescribing meritorious satisfactions by fastings, alms-giving, pilgrimages, and masses. They believe in the doctrine of transubstantiation; and they worship the consecrated elements as the real body and blood of Christ. The material cross on which the Saviour died, they view as a real, though silent intercessor. They worship the pictures of Christ, alleging that the Redeemer himself is inherent in them; and give inferior honour and reverence to the images of saints and angels. The ministers and people are not, however, in Dr. Wilson's judgment, so hopelessly involved in error as might be supposed. "They are not overborne by human authority, either that of their present ecclesiastics, or of the ancient fathers and councils of the church; and much as they defer to tradition they allow that, in matters of faith and practice, the ultimate appeal must be made to the holy scriptures." "There is a pretty general persuasion among the more intelligent members of their community, that the primitive days of Christianity were distinguished for greater simplicity in the forms of worship and church-government than the present."

But we must not linger in Asia. Instructive views in Europe are presented to our attention in subsequent lectures. The religious state of Holland deserves particular regard. Calvinism was established there nearly three centuries ago, after the testimony of multitudes of whom the world was not worthy had been sealed with their blood.

"The Dutch clergy are laboriously trained; but their training is another proof that gifts

and literature, precious as they are, are not graces. Erastianism reigns through all its borders, for their church is avowedly managed by a minister of state appointed for the purpose. We are accordingly told that Socinianism, in forms more or less disguised, is prevalent among the religious teachers; and 'Holy Holland,' one has said, 'the invincible rampart of the truth of God, will soon be what Israel was when the Lord exclaimed, 'Woe unto you, teachers of the law, for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.'"—*Page* 282.

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"But hear the voice of one from that once privileged land. The words convey a loud appeal across the German Ocean:—"Great anarchy of principle reigns in our churches: Socinians, Arians, Pelagians, Remonstrants, all under the name of Reformed pastors, preach in full liberty their perverse doctrines."—"The synod, composed in a great part of unfaithful pastors, does nothing to stop this fatal flood."—"In our cities and in our villages, in catechetical lessons and in other books, Arian and Socinian doctrines are everywhere preached, and pastors are never summoned to account. The training of the young is so conducted as not to offend the Roman catholics; and though the state has adopted this treacherous measure against the truth, the church has not offered a single reclamation—not a single word in defence of scriptural education.' Conscience is thus weighed down, and the young are either left without religious training, or exposed to the nuisance of a system from which the truths of the holy word of God have been strictly separated. A generation is thus rising up to speed on the national degeneracy, and, it may be, to repay, amid scenes of blood, the neglect, or worse, the actual corruption practised by their trainers. Infidelity on the one hand, and Popery on the other, so apparently different, yet in reality so allied, or identical, are fostered; and when the way is thus smoothed for lordly Rome, the mother of abominations, to regain her long-lost power, what can we expect as the result but woe and tribulation, because the curse of Jehovah is upon her?"

"Farther, in Holland there are three universities, and 'in two of them men teach an infidel science—a modified rationalism—a system of doctrine in which vital truths, such as the trinity, the divinity of our Saviour, the inspiration of the scriptures, the expiation and death of Christ to satisfy divine justice, the personality of the Holy Spirit, all that forms the foundation of our religion, is denied in the most insidious manner; and it is under such teach-

ing that young ministers are prepared for the preaching of the gospel.' Under this pernicious system, men who love the truth, yet still adhere to that degenerate church, forebode the speedy downfall of the reformed church of Holland, unless some miracle of mercy prevent. 'They retain the bible; they retain their ancient catechisms; but the heart—the heart is far from God, and the Saviour is well-nigh unknown.'—*Pp.* 283, 284.

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"In the year 1834, a secession from the established church took place, headed by Dr. Cock, pastor of the church at Ulrum, in Friesland, a bold, impetuous man. The seceders at least professed to adhere to the church's original constitution; but Dr. Cock was deposed, other pastors joined him—Scholte from North Brabant, and Brummelkamp from Guelderland, adopted his sentiments, and adhered to the movement. Deposition increased instead of diminishing their numbers. Their flocks, for the most part, adhered to them; and either sympathy in their sufferings, or approbation of their opinions, swelled their number to a considerable secession. The seceders declared their adherence to the constitutional church of Holland; but in spite of their repeated protestations, they have endured sore privations and hardships, both in their properties and persons. They have been persecuted, fined, and subjected to military oppression. In a word, scenes once so common in Scotland, and whose history is traced in blood, have been recently repeated in Holland against men who dared to assert the rights of conscience, and claim, for themselves and their adherents, their sacred right to liberty of thought in religion. Forgetting that the power of kings ends where that of conscience begins, attempts have been made to make men religious by the sword, or holy by oppression. Troops were quartered among the members of the new formed churches, and legalized injustice practised from day to day. As in more recent times, the persecuted sought refuge on the Dutchman's favourite element, the sea; but thither the soldiery followed them, scattered their conventicle, buffeted the members of it, and were guilty of deeds of brutality which only the enmity of the carnal-heart against the truth could suggest. Their houses were afterwards searched by the soldiers, and the persecution carried on against the seceders in detail. The unlimited authority claimed by the civil power in matters of religion was carried out in all its rigour—under cover of a clause in the constitution of Holland prohibiting more than twenty members of any sect not tolerated by name, from meeting to worship, atrocious cruelty was

exercised; and some of the worst forms of persecution, namely, those which are according to law, were thus exhibited in Holland. The established church, through its commission, solicited with earnestness the minister of state, charged with the general direction of the reformed church, to employ his influence with the 'minister of justice' to check the schism which had thus been occasioned, and that functionary did not hesitate to comply. 'His influence and powerful efforts' were put forth in the direction indicated by the persecuting petition, but the hot persecution which ensued, instead of consuming error, only stimulated the growth of the secession. The penal code has been obeyed to the letter against them. The mob by its violence has added to their sufferings. Their appeals to their sovereign for mercy are either impeded in their way to the throne, or utterly neglected. At Amsterdam, at Utrecht, in Guelderland, and Friesland, their petitions have been thus discarded; but the blinded men, who knew not what they did, were thus unconsciously throwing those sufferers upon the sole strength of Him who pronounces the persecuted blessed, whose eyes are on the truth, who will not turn away the prayer of the destitute, and who declares that a man had better never been born than injure one of Christ's little ones."—*Pp.* 286—288.

In France, the reformed church, being clogged with the support of the government, evinces but little spiritual energy. Its state is believed to be materially better than it was a few years ago, and there are evangelical societies in operation whose exertions are valuable; but the most prominent feature in the religious condition of France is the increased vigour and popularity of Romanism. In the last twenty years an astonishing change in public opinion has taken place in France, respecting the priesthood of the Romish church, and the most strenuous efforts are being made to render France the centre of Popish unity and influence. The French are the people by whose agency Rome is now seeking to achieve its triumphs. This Mr. Lorimer rightly considers to be a fact of great importance.

"Do any imagine it is a matter of no moment where the apostacy advances, if it advances at all? History as well as reason point to another conclusion. While Popery is a curse wherever it exists, there are particular national relations which render this insidious system doubly injurious. What could Spain, or Portugal, or Italy, at present do for Popery,



compared with France? Nothing. They have no army or navy; no spirit or energy; no influence. The church of Rome rather helps them than they the church. Very different are the circumstances of France. The sagacious men of the papacy see this, and hence their chief care is directed to that country. They are anxious there to raise up a popish spirit and force, which through a thousand channels may influence Europe, and through Europe may influence Asia, and Africa, and America; and they are wise in their generation. Their success in France is already prodigious—almost incredible, showing the wisdom of their measures. A country which seemed to be hopelessly given over to infidelity—where Popery had been more humbled than in any other—the pope for years a poor prisoner within its borders—suddenly resuscitates, and stands forth from head to foot the very champion of the church of Rome. The change which a few years have brought round in the popular estimate and treatment of the priesthood; in the attendance on Popish worship; in the prevailing influence at work upon education; in the votes of municipal corporations; in short, on every thing which may be supposed to furnish a standard of comparison, is admitted by the most intelligent men to be as unexpected as it is formidable.”—*Pp.* 455, 456.

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“The Rev. M. Marzials of Lille, when recently on a visit to this country, stated some facts illustrative of the spread of French Popery, which are altogether astounding, such as it is believed few were prepared for. They are so important as to merit record. Poor Spain and Portugal contribute funds for the spread of Popery in France! Last year the former sent a sum of £10,000 for the purpose, a plain proof of the importance which is attached to France as a centre! In 1834, Mr. M. heard a leading preacher of the Romish church preach in Notre Dame in Paris. The congregation did not exceed 200, and there were very few of the male sex in the number. He heard the same preacher in the same place, last year, on a week day; the audience could not be under 5000, and

men greatly predominated. Such is the change of the last ten years.

“The Freres Ignorantain, an order of Jesuits devoted to education, could boast, in 1834, of the countenance only of 283 towns; now their empire is all but universal. They are at the head of the national education, and their efforts in every way are as vast as they are widespread.

“In 1830 there were only between 200 and 300 of the municipal corporations of France, which were under popish influence. Last year, 36,000 out of 40,000 were on the side of the apostasy.

“Paris is becoming every day more popish, and it is well known (apart from every thing else) that this is a source of great popish advancement. In France, the capital rules the provinces.

“Similar are the tidings in regard to Belgium. An intelligent friend resident in Brussels enumerates, among the indications of popish progress in that country, the number of new convents and churches; the publication of works on literature, science, art—first expurgated to the taste of the church of Rome, and then sold so cheap by societies which contribute money for the purpose, that no private publisher or bookseller is able to compete with them.

“And lastly, the gradual but sure absorption of the children attending private into public schools, under the power of the Jesuits; the bribe being a gratuitous education. A college in Brussels, maintained by the voluntary contributions of all parties, has the greatest difficulty in sustaining itself.”—*Pp.* 456, 457.

The Introductory Lecture, by Dr. Candlish, is on Christian Union, but this we have left ourselves no space to notice effectively on the present occasion. A knowledge of the actual condition of foreign churches ought, however, to precede deliberation respecting the propriety of a system of general co-operation; and this article may therefore prepare the reader for observations which we hope to get ready for his perusal before the first of December.

## BRIEF NOTICES.

*Works of the English Puritan Divines.* BUNYAN. London: Nelson. Foolscape 8vo. pp. xxxiv. 310. Cloth.

This is the first volume of a series the encouragement of which is a dictate of enlightened patriotism. It will promote the best interests of our country that the rising generation of

readers should have easy access to the principal works of Howe, Baxter, Charnock, Bunyan, and other writers of the same character, with illustrative biographical sketches; and to furnish these at a cheap price and in a portable form is the design of the enterprising publisher. The cost of each volume is to be to non-subscribers two shillings, to subscribers eighteen pence, in-

cluding two handsome engravings; and the style in which the course is begun affords a favourable augury with regard to its future character. Hoping that it is intended to send forth every man's work without alteration or abridgment, we beg to suggest the propriety of an early assurance that this will be the case. The present volume contains "The Jerusalem Sinner Saved," "The Pharisee and the Publican," with several of Bunyan's smaller pieces; and a *Life of Bunyan*, by Mr. Hamilton of Regent's Square, who has availed himself of the researches of his predecessors, and presented to the reader thirty-four closely printed pages in his own interesting style.

*The Mass and Rubrics of the Roman Catholic Church, Translated into English. With Notes and Remarks, addressed to Roman Catholics. By the Rev. JOHN ROGERSON COTTER, A.M., Rector of Innishannon, and Author of "Questions and Answers on St. Matthew and the other Gospels."* Dublin: W. Curry, jun., and Co. 16mo. pp. 247.

The author's purpose is to show his Roman catholic neighbours, that the mass, as now celebrated, is very different from the Lord's supper as originally instituted, that one part contradicts another part, and that some of the present forms and prayers preceded the invention of some of the doctrines now connected with them. With this view he gives rubrics and services, both in Latin and in English, mingling throughout observations on their unscriptural and inconsistent character. It is very desirable that protestants should make themselves acquainted with Romanism as it is; and though this work elucidates only one portion of the system, yet, as far as it goes, it will be interesting and instructive to readers who have not already obtained the information it affords. We are not aware that the rubrics were accessible previously to the English reader: they are not given, either in English or in Latin, in the work published in this country under the title of "The Roman Missal for the Use of the Laity."

*England and its People: or, A Familiar History, for Young Persons, of the Country, and the Social and Domestic Manners of its Inhabitants. By EMILY TAYLOR. Second Edition.* London: 24mo. pp. 387. Price 3s. 6d.

For young students of English history this is the best epitome that we have seen. Its size is convenient, affording space for what is essential, but not for what would bewilder or overload the mind. It is written in very simple language. It discountenances the war-like spirit which too many celebrated persons have displayed, and too many historians have cherished. It is decidedly favourable to civil and religious liberty, and may be used with equal propriety by Christians of every denomination. It gives views of the people of England at different epochs, and not merely of princes and political leaders. "If the little work has any merit," says the author, "it is chiefly in the attention which has been paid to the progress of education, of religion, of manners, habits, and institutions." It is interesting as well as instructive.

*The People's Dictionary of the Bible.* London: Simpkin and Co. Parts I. and II. 8vo.

We must see more of this work before we can advise any of our readers to spend their sixpences upon its early numbers. Whence it comes we know not; and there are some things that excite suspicion that it will not be what we could recommend. In reference to Nadab and Abihu we read, "This repeated destruction of life is deplorable. The benevolent mind cannot but wish that the aims of the leaders of Israel could have been secured at less cost." Respecting the fall of our first parents, we are told, "That Adam committed sin by breaking God's law, is also an important truth; while the imagery of the serpent and the apple may, in part, be taken from mere earthly influences." The representation that our Lord was in the bosom of the Father is explained thus:—"As the 'bosom friend' was admitted to the utmost intimacy and confidence, so was Jesus put into possession of the divine will in all its secrets, as well as in all its grandeur and comprehension."—If it should be in our power, as the work proceeds, to make a more favourable report, it will give us pleasure to do so.

*Memoir of the late Rev. John Reid, M.A., of Bellary, East Indies: comprising Incidents of the Bellary Mission for a period of Eleven Years, from 1830 to 1840. By RALPH WARDLAW, D.D.*

Mr. Reid was a useful agent of the London Missionary Society more than ten years, at Bellary, in the presidency of Madras. He was born in London in 1806; he studied and graduated at Glasgow, and during all the sessions of his college curriculum resided in the family of Dr. Wardlaw, whose daughter he afterwards married. His death took place at Bellary in January, 1841. A very full account is given both of his early life, and of his engagements in the sphere of his labours; and enriched, as it is, by Dr. Wardlaw's judicious comments, the volume will be generally deemed a valuable addition to the previous stores of missionary biography.

*The Child's Commentator on the Holy Scriptures. By INGRAM COBBIN, M.A. A New Edition, Revised, Corrected, and Enlarged.* London: Square 8vo. pp. 493. Price 6s. Cloth gilt.

An excellent sabbath-day book for children. It is not a continuous exposition of the sacred text, but a series of narratives in which explanatory remarks and practical observations are wrought into the story. The cuts with which they are adorned being well executed and printed on thick drawing paper have a very handsome appearance. This volume, which is elegantly bound in cloth, contains one half of the entire work, which is being published also in six-penny numbers.

*The Psalmist: a Collection of Four Hundred Psalm and Hymn Tunes, suited to all the Varieties of Metrical Psalmody. Consisting principally of Tunes already in General Use for Congregational Worship, newly Harmonized for Four Voices. Edited by VINCENT NOVELLO, Esq. Comprising also many Original Compo-*



*sitions and Adaptations Contributed Expressly to this Work by himself and other Eminent Professors: the whole adapted as well for Social and Domestic Devotion as for Public Worship. THE VOCAL SCORE.* London: Price 6s. cloth.

This edition of the Psalmist is much more portable than that which was first published, while it contains every thing that vocalists require. The accompaniment for the organ or pianoforte is omitted; but here are the four parts, treble, second treble, and tenor, in the G clef, and bass in the F clef, of the four hundred tunes which the Psalmist comprises. The aspect of the pages is as creditable to the printer, as the scientific character of the collection is to the compiler.

*Select Hymns, adapted to all the different Metres, and all the Varieties of Accent and Expression, of the Tunes in The Psalmist. With a copious Index of References.* London: pp. 96. Price 9d.

Our musical friends who use The Psalmist will find this collection of ninety-six hymns a convenient auxiliary.

*The Christian's Spiritual Song Book. Containing upwards of Five Hundred Spiritual Songs adapted to Popular Tunes, designed for Revival Meetings, Open-Air Services, Infant and Sabbath Schools, Teetotal Meetings, &c. &c. By the Rev. JOHN STAMP, Editor of "The Messenger of Mercy," &c. &c. Third Edition, Enlarged.* London: Brittain. pp. 200.

Thinking it desirable to adapt devotional words to common song tunes and other lively airs, in order to awaken the attention and interest the feelings of the populace, the compiler has brought together some original hymns, some that are in general use, and some partly new and partly old, in all cases preferring simplicity and point to the niceties of composition. It is to be feared that there are hundreds and thousands, both in rural hamlets and in the alleys of the metropolis, too coarse or too apathetic to be moved by any usual means, and for whose sake elegance must be sacrificed, or they will die in their sins. The doctrine pervading this book is Wesleyan; but it contains many pungent addresses to the conscience, and ministers who are seeking the spiritual welfare of the uncultivated and ignorant, will find in it things that they may turn to good account.

*The Words of a Believer. By the Abbé de la MENNAIS. Translated from the French by Edward Smith Pryce, A.B.* London: pp. 119.

The author, though a Romanist, has defied Papal fulminations in his zeal for toleration, justice, and liberty. In this work his Romanism shows itself occasionally, but his hatred to oppression every where. It is addressed "To the People," and is designed to encourage hope and promote union. It consists of a series of visions, set forth in an oriental style; and some portions of it are very beautiful. We concur with the translator in his belief

"that many truths of great importance to man's social and religious well-being are here presented in a form both powerful and attractive:" he adds, with necessary caution, "I shall be satisfied if, by the judgment of impartial and discriminating minds, it can be pronounced of this, as of many other human works, not that 'tout est bien,' but that 'le tout est bien.'"

*Regium Donum. Reply of the Committee of the British Anti-State-Church Association to Dr. Pye Smith.* London: pp. 19. Price Three Half-pence.

A triumphant answer to a defence of the Annual Parliamentary Grant to Protestant Dissenting Ministers by Dr. Pye Smith, which appeared a few weeks ago in the Patriot. The committee shows that the Regium Donum, when first given, was a reward for political services rendered by dissenters to the House of Brunswick; that the funds out of which it was paid were not the private, personal, absolute property of the sovereign, but his official income; that it was therefore a state-contribution to ministers of religion, as such, derived from public money, and, in some considerable part, from actual taxation; and that it is a grant which parliament has both a moral and a constitutional right to discontinue. Since the preceding sentences were written, we have learned that this tract is from the pen of Mr. Katterns of Hackney.

*Scriptural Reasons against the Doctrine of Christ's Pre-millennial Advent: addressed to the Faithful in Christ. By a Minister of the Gospel.* London: 18mo. pp. 42. Price 6d.

The design of the writer is to show that the theory that our Lord will return visibly and dwell on the earth a thousand years before the general judgment, is not taught in the apocalyptic vision of "the souls of them that were beheaded for the witness of Jesus," and that it is inconsistent with many plain declarations of the inspired volume. The tract is written temperately, and in a spirit of kindness which will conduce to its efficiency.

*The Power of the Soul over the Body, considered in Relation to Health and Morals. By GEORGE MOORE, M.D., Member of the Royal College of Physicians, London. Second Edition.* London: Longman and Co. Crown 8vo. pp. 355.

This new edition of an interesting work, an account of which was given in our number for August last, contains fifty more pages than its precursor, though they are both printed with the same type, and in the same manner. The author expresses his hope "that the few additions and alterations now introduced will be found to render the work not the less worthy of attention."

#### RECENT PUBLICATIONS

##### Approved.

A Warning from the East: or, The Jesuits as Missionaries in India. By the Rev. W. S. MACKAY, of the Free Church of Scotland's Mission, Calcutta. London: 8vo. pp. 48. Price 1s.

(Others are necessarily deferred.)

# INTELLIGENCE.

## CHINA.

### TOLERATION OF CHRISTIANITY.

An edict of great importance has recently been issued by the Chinese government. Different versions of it are in circulation in this country: the following is taken from *The Christian Spectator*, published by the Religious Tract Society, and was furnished by Dr. Medhurst, who says, "An edict which we enclose will show you that the religion of the Lord of heaven is no longer contraband in China, and gives us the prospect of increased facilities in the prosecution of our labour." It should be understood that the form in which it appears, that of the emperor's assent to the petition of a statesman, is the usual form of Chinese enactments.

"Keying, imperial commissioner and viceroy of the Canton and Kwang Se provinces, respectfully memorializes as follows:

"It appears that the religion of the Lord of heaven is honoured and observed by the various nations of Europe, mainly with the view of exhorting men to the practice of virtue, and repressing vice. Ever since the Ming dynasty, it has made its way into China, and has not yet been prohibited; but because some of the adherents of that religion in China have repeatedly made a handle of their religion to act viciously, especially in deceiving their wives and daughters, and blinding the eyes of the sick (referring to extreme unction), therefore the officers of government, on discovering the same, have punished them, as is on record. During the reign of the emperor Kea-king, it was first determined to distinguish these and punish them for their offences, the sole object of which regulation was to prevent the professors of the said religion in China from practising wickedness, and not with the view of issuing prohibitions against the religion of foreign and European nations. Now, according to the request of the envoy of the French nation, Lagrene, that the virtuous professors of the said religion in China should be exonerated from blame, it appears suitable to accede thereto; and it is proper to request that henceforth, with regard to all persons, whether Chinese or foreigners, professing the religion of the Lord of heaven, who do not create disturbances, nor act improperly, it be humbly intreated of the imperial benevolence, to grant that they be exonerated from blame. But if such persons get upon their old tack, deceiving their wives and daughters, and

blinding the eyes of the sick; and, independently of their profession, commit other crimes and misdemeanors, then they will be dealt with according to the laws already existing. With regard to the French, and the subjects of other foreign nations, who profess the aforesaid religion, it is only permitted to them to build churches at the five ports opened for foreign commerce, and they must not improperly enter the inner land to diffuse their faith. Should any offend against the regulations, and overstep the boundaries, the local officers, as soon as they can apprehend them, shall immediately deliver them over to the consuls of the different nations, to be punished; but they must not rashly inflict upon them the punishment of death. This is in order to manifest a tender regard for the common people, so that the wheat and the chaff is not confusedly mixed up together, and that reason and law may be equitably administered. That which is requested is, that the good and honest professors of the aforesaid religion may be exempted from punishment; it is reasonable, therefore, that a respectful memorial be presented, intreating that by the imperial favour, the above suggestion may be carried into effect.

"On the twenty-fourth year of Paonkwang, the eleventh month and nineteenth day, (Dec. 28, 1844), was received the imperial reply, saying, 'Let it be as is requested. Respect this.'

"On the twelfth month and twenty-ninth day (Feb. 1, 1845), the order arrived at Soochow."

### THE EMPEROR.

It is stated in the Peking Gazette, that the emperor Taoukwang, being now in the vale of years, feels the weight of administration to be too much for his increasing bodily infirmities, and is longing to be freed from the burden. His sickness last summer produced considerable altercation about the succession to the throne. His only son was at first proposed as the rightful heir to the crown, and Taoukwang agreed that he should yield the sceptre at the commencement of this year; but the design was frustrated by the parties who contended for the ascendancy.

### ANNUAL MEETING.

#### BAPTIST THEOLOGICAL EDUCATION SOCIETY.

At a meeting of the subscribers and friends of this institution, held in the Mission House,



Moorgate Street, Sept. 13, Henry Gurney, Esq., in the chair, the committee presented the following report:—

“Although considerable efforts have been made to inform the churches of the Baptist denomination of the character and objects of the Baptist Theological Education Society, yet the committee feel it to be their duty to introduce the first report of their proceedings by a brief statement of its design, as described at the commencement.—‘There are two classes of candidates for the Christian ministry. The first class comprises those who are enjoying the full benefits of college instruction. The second includes young men who possess preaching talents, and appear fitted for usefulness in the church, but who wish to confine their attention to studies directly preparatory for ministerial duties; either because they have already received a good general education, or for other reasons the validity of which will be admitted. There is at present no available provision for the instruction of such persons. It appears extremely desirable that a society should be established for this purpose—an English Theological Institution, designed to impart sound instruction in divinity, and to secure such intellectual and moral training as shall qualify the candidates for the more effective fulfilment of the duties of the ministry. And it is suggested that the object in view may be most effectually accomplished by the appointment of tutors in different parts of the kingdom, each of whom will receive a limited number of students. The plan will be attended with several advantages. The necessity of building suitable premises will be generally avoided. By the distribution of candidates in separate districts, their opportunities for useful employment, while under preparation for the ministry, will be increased, while a large number of our churches will become acquainted with the measure, and, it is hoped, interested in its success.’—These, with similar appeals containing more detailed expositions of the principles and plans of the proposed society, were extensively circulated in the year 1843 by the Rev. J. M. Cramp. He forwarded upwards of three hundred circulars to Baptist ministers in all parts of the kingdom, and received about one hundred and fifty answers, of which one hundred and twenty were favourable to the object proposed.

“On the 15th of September, 1843, a public meeting was convened, and the following resolution was unanimously passed:—‘That in our opinion it is desirable that a society should be formed to promote the instruction of young men for the Christian ministry on the principles laid down in the prospectus.’ On the 28th of September the society was formed, a committee chosen, Joseph Fletcher, Esq., appointed treasurer, and the Rev. J. M.

Cramp secretary. At subsequent meetings the principles and rules of the society, which have since been published, were matured, and all was progressing favourably, until the committee were unexpectedly deprived of the aid of their secretary, who accepted an invitation to take the superintendence of the Baptist college at Montreal in Canada. Considerable difficulty and much delay unavoidably followed this event, no one duly qualified being willing to undertake the vacant office. The committee being sensible that much valuable time and great personal labour were indispensable, and following a suggestion of Mr. Cramp, resolved to divide the duty, and prevailed upon the Rev. J. Cox and the Rev. J. Statham to act as joint secretaries.

“The committee then determined to place out three young men, with suitable tutors, and to allow the sum of £50 per annum for the board, lodging, and education of each of them. From several applications three were selected, and at the beginning of the present year two of them were placed with Dr. Godwin of Oxford, and one with the Rev. J. Jackson of Taunton. After the usual probation, two of the students were permanently accepted, and the place of the third, whom it did not appear advisable to retain, has since been supplied by another, who is now on probation. The committee has every reason to believe that the students are young men of sound piety, correct views of the doctrines of the gospel, possessing vigorous minds, with ardent zeal, and it trusts that they will make useful ministers. There are several other applications from young men who are strongly recommended by different pastors, but the committee cannot proceed further unless liberally supported by the churches. The amount entrusted to their care by a few generous individuals will only suffice to enable them to complete their present engagements, and their annual subscription list is as yet a very small one. Here the experiment deemed by many so desirable must be stopped, unless speedy and liberal assistance be rendered. The necessity for such an effort has been very generally acknowledged, and the committee now confidently asks for such support as the importance of the case demands.”

The following resolutions were then passed unanimously:—

Moved by the Rev. G. Francis, and seconded by the Rev. Owen Clarke,—

“That the report now read be adopted and circulated under the direction of the committee, and that this meeting, cordially approving of the object of the society, earnestly recommends it to the support of the churches.”

Moved by the Rev. S. J. Davis, and seconded by the Rev. C. Stovel,—

“That the thanks of the society are due, and are hereby given, to the treasurer, Joseph Fletcher,

Esq., and to the secretaries, the Rev. J. Cox and the Rev. J. Statham, and that they be requested to continue their services."

Moved by the Rev. G. Cole, and seconded by the Rev. I. M. Soule,—

"That the gentlemen whose names follow constitute the committee for the ensuing year, with power to add to their number:—

ALLEN, J. H. Esq.	GURNEY, HENRY, Esq.
BAYLEY, GEORGE, Esq.	MIALL, Rev. W.
BOWES, Rev. W. B.	NICHOLSON, Rev. S.
BROCK, Rev. W.	PHILLIPS, J. L., Esq.
DAVIS, Rev. E.	PRICE, Dr. THOMAS.
DAVIS, Rev. S. J.	ROFF, Rev. R.
DOBNEY, Rev. H. H.	SOULE, Rev. I. M.
ELLIS, PETER, Esq.	STOVEL, Rev. C.
FULLER, Rev. A. G.	SMITH, Rev. James.
GODWIN, Rev. B., D.D.	TREND, Rev. H.
GROSER, Rev. W.	TRITTON, JOSEPH, Esq.

Moved by the Rev. W. Groser, and seconded by the Rev. J. Smith,—

"That the committee having engaged the services of the Rev. G. W. Moulton to collect for this society, this meeting sanctions the appointment, and earnestly hopes that he may be very successful in obtaining contributions for its support."

### ASSOCIATIONS.

#### EAST KENT.

Fourteen churches are included in this association:—

Ashford .....	T. Clarke.
Brabourne .....	T. Scott.
Broadstairs .....	A. Gunning.
Canterbury .....	W. Davies.
Dover .....	J. P. Hewlett.
Egerton .....	
Eythorne .....	
Faversham .....	
Folkstone .....	D. Parkins.
Uphill .....	J. Clark.
Margate .....	H. J. Gamble.
New Romney .....	W. Hedge.
Ramsgate .....	J. M. Daniell.
St. Peter's .....	

At the annual meeting, held at Ramsgate, June the 3rd and 4th, Mr. Hewlett was chosen secretary and Mr. Daniell moderator. Messrs. Gamble and Hewlett preached, and a public meeting of the East Kent Auxiliary to the Baptist Missionary Society was held. A circular letter prepared by Mr. Parkins, on the Personal Holiness of Religious Professors, was adopted.

#### Statistics.

Number of churches furnishing reports... 9

Baptized .....	80
Received by letter .....	14
Restored .....	1
Added otherwise .....	17

—112

Removed by death .....	11
Dismissed .....	13
Excluded .....	9

—33

Clear increase .....	79
Number of members .....	799
Village stations .....	7
Teachers .....	140
Scholars .....	1147

The next meeting is to be held at Ashford, May the 26th and 27th, 1846.

### NORFOLK AND NORWICH.

In this association there are twenty-two churches:—

Aylsham .....	J. P. Briscoe.
Bacton .....	W. Banns.
Blakeney .....	J. Cragg.
Buxton .....	J. Dawson.
Cotessey .....	J. Ivory.
Dereham .....	J. Williams.
Downham .....	J. Bane, Minister.
Fakenham .....	S. B. Gooch.
Foulsham .....	D. Thompson.
Ingham .....	J. Venimore.
Ludham .....	J. Sadler.
Lynn .....	J. T. Wigner.
Martham .....	J. Hindes.
Neatishead .....	W. Spurgeon.
Neeton .....	E. Griffiths
Norwich, Orford Hill .....	I. Lord.
St. Clement's .....	T. A. Wheeler.
St. Mary's .....	W. Brock.
Swaffham .....	J. Hewett.
Tittleshall .....	R. Pyne, Minister.
Upwell .....	J. Porter.
Worstead .....	C. T. Keen.

The annual meeting was held in St. Clement's Chapel, Norwich, on the 30th and 31st of July, Mr. Wheeler in the chair. Mr. Venimore having been constrained by ill health to withdraw from the secretaryship, Mr. Wheeler was chosen as his successor. A circular letter, read by Mr. Brock, on the Behaviour becoming the House of God, was adopted.

#### Statistics.

Number of churches furnishing reports... 21

Baptized .....	171
Received by letter .....	44
Restored .....	15

—230

Removed by death .....	31
Dismissed .....	34
Excluded .....	20
Withdrawn .....	41

—126

Clear increase .....	104
Number of members .....	2334
Sub-stations .....	33
Sabbath scholars .....	1840
Teachers .....	269

### SUFFOLK AND NORFOLK.

The following churches constitute this association:—

Ipswich .....	James Webb.
Bury .....	C. Elven.
Otley .....	
Stoke Ash .....	T. Oatley.
Sutton .....	
Charsfield .....	J. Runnacles.
Stradbrook .....	R. Bayne.
Walsham .....	J. Seaman.
Wortwell .....	C. Hart.
Diss .....	J. P. Lewis.
Eye .....	M. W. Flanders.
Sudbury .....	S. Higgs.
Bradford .....	T. Ridley.
Shelfanger .....	G. Ward.

The annual meeting was held at Otley, Suffolk, on the 3rd and 4th days of June. Mr. Webb was chosen moderator, and Mr.



Elven secretary. Sermons were delivered by Messrs. Lingley, Hoddy, Webb, Elven, and Aldis of Aldringham. A circular letter, on the Best Means of Promoting a Revival and Extension of Religion, by Mr. Bayne, was adopted.

*Statistics.*

Number of churches.....	14
Baptized .....	119
Received by letter .....	48
Restored .....	6
.....	—173
Removed by death .....	39
Dismissed .....	21
Separated.....	10
.....	—79

Clear increase .....	94
Number of members .....	1838
Sunday scholars.....	1335
Villages preached in.....	48

The next meeting was appointed for Wortwell, in the county of Norfolk.

*Worcestershire.*

This association comprises the following churches:—

Alcester.....	
Atch Lench.....	D. Crumpton.
Cookhill and Studley.....	J. Blore.
Evesham, 1st church.....	J. Hockin.
Evesham, 2nd church.....	J. D. Casewell.
Pershore.....	F. Overbury.
Stratford.....	J. W. Todd.
Upton.....	J. Freer.
Westmancote.....	J. Francis.
Worcester.....	W. Crowe.

At the annual meeting at Alcester, July the 1st and 2nd, Mr. Allen, late pastor of the church at Alcester, was chosen chairman, and Mr. Overbury secretary. Messrs. Todd, Casewell, and Stokes of Birmingham preached. On the Wednesday morning, instead of the usual service, Mr. Allen was designated as a missionary to Ceylon. Mr. Overbury commenced the service by reading and prayer; Mr. Casewell delivered an introductory address on the character of the mission; Mr. Price of Middleton Cheney asked the usual questions and offered the designation prayer; Mr. Hawkins of Bristol delivered the charge; and Mr. Bottomley of Henley closed in prayer.

*Statistics.*

Number of churches.....	10
Baptized .....	82
Received by letter .....	20
Restored .....	3
.....	—105
Removed by death .....	9
Dismissed.....	15
Withdrawn .....	3
Excluded .....	10
.....	—37

Clear increase.....	68
Number of members .....	1092
Number of scholars .....	1352
Village stations.....	32

The next annual meeting is to be held at Cowl Street, Evesham, on the second Tuesday and Wednesday in July, 1846.

NEW CHAPELS.

KINGCOED, NEAR RAGLAND.

A new baptist chapel was opened for divine service at this place on Thursday, September the 18th. The Rev. W. Stanley of Peterchurch preached in the morning, the Rev. W. Owens of Lanvihangel in the afternoon, the Rev. H. C. Davies of Little London, and the Rev. W. Richards of Penyrheol in the evening. The services of the day were appropriate and interesting.

TENBY, PEMBROKESHIRE.

A commodious, substantial, and elegant baptist chapel was opened in the South Parade in this town, on the 5th of October, 1845, when the Rev. J. W. Griffiths read and prayed, and the Rev. Jenkin Thomas, Cheltenham, preached in the morning; the Rev. M. Phillips of Pembroke read and prayed, the Rev. T. Owen and the Rev. J. H. Thomas, Milford, preached in the afternoon; the Rev. Mr. Owen read and prayed, the Rev. Mr. Edwards, Llwyni, and the Rev. Jenkin Thomas preached in the evening. The congregations were unexpectedly large, and in the evening crowded. On the Monday, a tea-meeting, in connexion with the opening, took place, at the close of which the crowded assembly was addressed by Messrs. Thomas, Edwards, Owen, Phillips, Thomas, and Griffiths. The chapel will seat four hundred and fifty without galleries, and has two commodious vestries attached to it. It is well built, and situated in the most eligible spot in the town. Such has been the liberality of friends to this new and promising cause, that on the Sunday and Monday £48 were collected towards the debt, a sum far exceeding the expectation entertained.

NEW CHURCH.

HIGH WYCOMBE, BUCKS.

A church was formed on the 14th of October in a handsome place of worship recently erected by members of our denomination at High Wycombe. Mr. Angus explained the principles it was intended to exemplify; and Dr. Steane presided while a statement was made of the steps that had been taken, and the desire of thirty-one persons expressed to unite in fellowship, under the pastoral care of Mr. S. B. Green, B.A., late of Stepney College, who signified his acceptance of the office assigned to him. Deacons also were chosen. Mr. Green of Walworth addressed his son on the occasion, and Dr. Godwin of Oxford preached to the people in the evening; after which, the Lord's death was commemorated by the newly formed church and Christian friends

of various denominations, Dr. Steane again presiding. Prayers were offered by Dr. Davies, Messrs. Salter, Groser, Wood, Baynes, and Marten.

## ORDINATIONS.

### NORWICH.

Mr. Isaac Lord, late student at Bradford College, was recognized as pastor of the baptist church at Orford Hill, Norwich, on the 16th of July. Messrs. Acworth of Bradford, Venimore of Ingham, Briscoe of Aylsham, Alexander, Reed, Brock, and Wheeler of Norwich, and Mr. Green of Leicester, who was formerly pastor of the church, conducted the services.

### DEVONPORT.

The Rev. William A. Gillson, late of Kingsbridge, was publicly recognized as the pastor of the baptist church assembling in Pembroke Street, Devonport, on the third of October. The Rev. John Pyer of Mount Street, delivered an interesting introductory discourse on the Principles of Dissent, the Rev. Thomas Horton of Morice Square received the confession of faith and offered the recognition prayer, and the Rev. Samuel Nicholson of George Street, Plymouth, addressed the charge to the minister. In the evening, the Rev. E. Jones of Morley Street, Plymouth, delivered an energetic address to the church founded on 1 Thess. v. 12, 13. Several other ministers of different denominations were present, and took parts in the services.

### LONG CRENDON.

Mr. T. Terry, late of Askett, Bucks, has accepted a unanimous invitation to take the pastoral office over the church at Long Crendon, in the same county, and entered upon his stated labours in that place on Lord's day, October the 19th.

## RECENT DEATHS.

### REV. J. JEFFRIES.

Mr. John Jeffries, late pastor of the baptist church at Downham Market, in the county of Norfolk, was born in the neighbourhood of Carleton Road, in the same county, and was, very early in life, led to embrace the gospel, under the ministry of the late Mr. Firmory of Diss, by whom he was baptized and added unto the church; and being thought to possess ministerial talents, he was requested by the church to exercise with a view to future usefulness. The church at Downham having been for some time in a low and destitute state, some of the neighbouring ministers and friends

resolved to attempt a revival of the cause there, and requested Mr. Jeffries to pay them a visit, which he did, and preached to them for the first time on the 17th of May, 1799. His preaching proving acceptable, he received an invitation from the church and people to reside amongst them, for which purpose he obtained his dismission from the church at Diss, and continued to preach at Downham till the 28th of June, 1802, when he was publicly ordained to the pastoral office. This connexion continued till the 1st of January, 1844, when, through age and infirmity, he was induced to resign his pastoral office. After his resignation of the pastorate he continued to labour in village preaching, in which he took great delight and was very successful; and it is supposed that the first attack of his last illness was severe cold received in one of these labours of love. For some time before he died, he was the subject of much excruciating pain and suffering, and the last few days was almost entirely deprived of the use of reason. He died on the 7th of August, 1845, in about the 75th year of his age, after having said, "I am not afraid to die," with some other kindred expressions to which he attempted to give utterance, but could not be perfectly understood. His death was improved by his successor, Mr. John Bane, late of Aylsham, from Rev. xiv. 13, to a large and attentive audience, who seemed to say, Peace to his memory!

### MR. MICHAEL GARTHORN, SEN.

The deceased was a gentleman of respectable property in the neighbourhood of the village of Hamsterley, in the county of Durham. His ancestors, for about a century, had been able and willing supporters of the baptist cause in the above village. He himself had been a trustee of their chapel from an early age; but owing to a shy and retiring temperament, he did not become a member of the church till the year 1829. Previously to this he was supposed to be pious, having profited by the preaching and private counsels of the excellent and able Rev. Charles Whitfield, late of Hamsterley, who had married his mother, Mrs. William Garthorn. Arising from this there was little apparent difference in the general carriage of Mr. Garthorn, before and after his union with the church. Trained from his earliest days in the fear of God, he had ever been a constant attendant on public worship. His moral habits were also highly correct, his disposition quiet, amiable, and obliging; so much so, indeed, that through life it may truly be said of him, that he never made an enemy, and never lost a friend. At the age of thirty-one he married Miss Palmer, grand-daughter of the Rev. Thomas Palmer, first baptist minister of Hull, and then at Broughton, Cumberland. Possessing a delicate frame, owing to an



asthmatic affection, his young, spirited, and energetic partner soon became his unwearied and affectionate nurse. By her he had four children, two sons and two daughters; but she died about ten years and a half ago, a circumstance which was regarded by him as a great loss, both to himself and his young family. An indulgent providence, however, spared his own life till he saw them all, with the exception of his youngest son who died in his seventeenth year, rise to manhood and womanhood. His two daughters became members of the church to which he himself belonged, in 1839 and 1840, and became sources of Christian consolation to him during his declining years. In these years his useful virtues were particularly manifested. The gospel was preached, usually to good congregations, once a month in his house. The ministers of religion, also, had ever a glad welcome there, and the poor of the flock were not overlooked in the expressions of his liberality. Towards strangers, also, his sympathies were exhibited, and sometimes in an extraordinary manner. A few winters ago, some Irish wanderers, owing to the inclemency of the season, could neither get to their own home, nor obtain employment. Mr. Garthorn pitied them, lodged them in one of his own cottages, and contributed mainly to their support during the depth of winter. Thus the blessing of him that was ready to perish came upon him. In the early part of last May, the health of Mr. Garthorn began rapidly to decline. His son, the present Mr. Michael Garthorn of Emshill, then took on him the superintendence of his property, and he thus enjoyed abstractedness from worldly care during the last five months of his life. The members of his family attended on him during this time with great assiduity, with which he was much touched, and expressed his ardent prayer that the Lord would reward them. On the last night he was alive, the words of the apostle were cited to him, "I know in whom I have believed," &c., and he was asked if he had a wish for these words to be the text of his funeral sermon. He signified he would. The more so as expressive of the lowly feelings he entertained of himself, his high conception of the Saviour, and the humble hope which he possessed that his eternal bliss was secure in that Saviour's hands. He died as calmly as he had lived, gently falling asleep in Jesus at seven o'clock sabbath morning, 28th of September, 1845, aged seventy-one years and six months.

MRS. KEYES.

Died, on Friday morning, September the 12th, 1845, Mrs. Elizabeth Keyes, the beloved wife of Mr. G. T. Keyes of Gray Street, Manchester Square, London, aged sixty-one years. Her end was peace.

PETER ELLIS, ESQ.

The church at Shacklewell under the pastoral care of Mr. Cox, and several of our denominational societies, have sustained a loss by the decease of Mr. Ellis, who died at his residence at Hackney, October the 6th, in the seventy-fourth year of his age.

MRS. HEBDITCH.

On Oct. 9, 1845, Mrs. Hebditch, the wife of Mr. W. Hebditch, one of the deacons of the baptist church, Crewkerne, was taken to her rest. This excellent woman was brought to a knowledge of the truth at the early age of seventeen or eighteen, when she joined the independent church at Broad Winsor, of which her father was a member. Her views of the great doctrines of salvation were, at this time, clearer and more extensive than young converts usually possess; and her experience such as is seldom seen but in those who have made considerable advances in the divine life. It pleased the great Disposer of all events, however, shortly after her union with her now bereaved partner, so severely to afflict her, that she was never able afterwards to devote herself so actively to the cause of God as she had previously been accustomed to do. During the last twelve months her health improved, and she bid fair to see many a summer's sun; but the event of her dissolution has proved that she had accomplished, as a hireling, her day. She was attacked with scarlet fever, which in eight days brought her to her long home. During her illness, she continually read the sacred page, and derived great comfort from some of the promises. Her end was peace, for, without a struggle or a groan, she sweetly slept away in the arms of the Saviour.

MR. THOMAS COOK.

A typographical error occurred last month in our notice of the death of this gentleman. His residence was Lynn Regis, not Lyme Regis. Lyme Regis is in Dorsetshire; Lynn Regis, in Norfolk.

## MISCELLANEA.

### THE SECRETARY OF THE PARTICULAR BAPTIST FUND.

Mr. Paxon, who has so long been the respected secretary of the Baptist Fund, has been compelled, by increasing infirmity, to resign his office. At a numerous meeting of the managers, held October the 14th, the following resolution was passed unanimously:

"That in accepting Mr. Paxon's resignation, the managers of the Particular Baptist Fund present to him the assurance of their sympathy in the protracted affliction by which it has pleased God to

deprive them of his services; of the high regard they have always entertained for him as their faithful, able, zealous, and beloved secretary for the last nineteen years; and of their earnest prayer that he may realize the all-sufficient support of divine grace, and that, through the same grace, they may all meet him again, where service will no more be paralyzed by infirmity and sickness, and pain shall cease for ever."

Mr. W. Bailey, 33, King Street, Covent Garden, was chosen secretary, to whom all communications for the Baptist Fund are now to be addressed.

#### VERNON CHAPEL, PENTONVILLE.

This chapel having been closed for the erection of galleries, special services were held in connexion with its being re-opened on Lord's day, October the 12th, and Tuesday, October the 14th, 1845. Prayer-meetings were held on the Lord's day morning to entreat the divine presence, and in the subsequent parts of the day appropriate sermons were delivered by the Rev. Dr. Cox of Hackney, by the Rev. J. H. Hinton, M.A., of Devonshire Square, and by the pastor, the Rev. Owen Clarke.

Tuesday the 12th of October, the Rev. William Brock of Norwich delivered an important discourse from 1 Cor. i. 17, in vindication of the ministry of the word against the tractarian heresies; and in the evening the Rev. Josias Wilson, of the presbyterian church, Islington, urged the duties arising from our individual responsibilities, from Romans xiv. 7. In the afternoon a public meeting was held, S. M. Peto, Esq. presiding, when a statement was given by the pastor of the gratifying circumstances which had rendered the erection of galleries necessary in so short a time after the erection of the chapel. Resolutions acknowledging the divine hand in all these proceedings, and commending the cause at Vernon Chapel to the most liberal assistance of the Christian public, were proposed and supported by the Rev. W. Brock, C. Brake, Gittens, and Fraser; by Messrs. Cannon and Templeton, members of the congregation; and in short but excellent addresses from the esteemed chairman.

Vernon Chapel, now completed, is an elegant and well-arranged structure; the galleries are very commodious, and including about two hundred sittings appropriated for the Sunday school, the chapel will hold upwards of eleven hundred persons. The school-room, about forty feet square, is under the chapel, and is approached by steps from both sides of the building. The entire cost of the chapel, school-room, vestries, and galleries, is near £3000; of this sum £600 have been raised principally by the pastor and the friends of the cause; about £1930 have been borrowed at interest; and £470, required to complete the payment for the galleries, it is

proposed, if possible, to obtain by the end of the year. The collections at the opening including £25 from the esteemed chairman, and £10 10s. from George Hitchcock, Esq., amounted to £70.

#### THORNBURY.

The baptist chapel at Thornbury, Gloucestershire, after an enlargement, was re-opened for divine worship, July the 15th, on which occasion the Rev. T. Swan of Birmingham and the Rev. T. F. Newman of Shortwood preached. In the afternoon about one hundred and thirty persons took tea together which was given by the ladies, and the Rev. W. J. Cross addressed the meeting. The Rev. Messrs. Dove, Alexander, Watts, How, Rose, Ricketts of Bath, and J. Eyres, the pastor of the church, engaged in the devotional services of the day. The congregations were large, and the services of an interesting character. The collections amounted to £28. The baptist church at Thornbury has now three substantial chapels; one in the town and two in the villages, in each of which the great Head of the church is blessing the word preached. The schools also present a pleasing aspect, and it is hoped that the teachers will be encouraged to go on with renewed ardour and devotedness in their important work.

#### BAPTISM WITHOUT WATER.

The talented and influential journal entitled "The English Churchman," which advocates the highest class of "church principles," having expressed its desire that its contemporaries should copy an article it has recently published on this subject, we are induced to present the following very curious statement to our readers:—

"The recent correspondence which we have received, with regard to the alleged carelessness with which the holy sacrament of baptism is administered by some priests in the English church, renders it a plain duty, that we should call attention to this most important subject; for although the evil may be confined to a few localities, and to a very few individuals, its existence at all among us is sufficiently serious.

"One correspondent states, that he has been assured by Anglican priests, that in some churches, nay, in some rural districts, the custom, no long time ago, was, during the winter, *to baptize without water!*"

"A clerical correspondent writes, — 'I know a clergyman who re-baptized his child, on being assured, by one or two standing by, that not a single drop of water had touched the child's face: and I have every reason to believe, from the report of credible witnesses, that this sometimes happens in large parishes, where, *e. g.*, sixty or seventy

children are baptized on the Sunday afternoon, and where, consequently, there is often great haste and carelessness. The drop or two of water, intended to sprinkle the child, merely touches his cap or dress, and thus he remains unbaptized."

"Another clergyman says,—Three cases fell under my own notice, when in London, quite unconnected with each other, yet all corroborative of the fact, that no water had been used. One was, from the circumstances, a peculiarly distressing case. These three cases occurred in the same parish (St. Pancras) about the same time."

"I have seen a clergyman merely touch the forehead of the child with a *wet finger*, holding it there until he drew the sign of the cross, and I have occasionally, myself, been called upon to baptize in the churches, even of high churchmen, where, *from the smallness of the vessel inserted within the font, and the paucity of the water supplied*, very great care was necessary to administer the sacrament validly, to the number of children to be baptized."

"There is a great ignorance, too, among the laity, as to what constitutes baptism. I was once requested, by a respectable tradesman, NOT TO USE ANY WATER IN BAPTIZING, as *his child was too ill to bear it*. People commonly bring their children so be-capped and muffled up, that it requires some care to apply the water to the face, and I have known them complain that the water was not sprinkled as lightly as it might have been."

"A third clergyman assures us, that, very recently, the officiating minister of a very large and populous metropolitan parish constantly baptized with a *wet finger merely*."

"It is most painful to us to have to publish these statements, but we feel assured that all our readers will agree that when such facts are communicated by clergymen who give us their names, we have no alternative. Our duty to the church demands that we should call the attention of the clergy, and especially of their lordships the bishops, to this most vital question. Nor must we omit to urge upon godfathers and godmothers, and the laity generally, that it behoves them to watch, especially where laxity and carelessness are suspected, that all things pertaining to this holy sacrament are done decently and in order. Let them not be afraid to speak, where the valid baptism and consequent regeneration and salvation of an immortal soul may be perilled."

"But we hope that this notice may have the desired effect in opening the eyes of all parties, and especially of those few whose inexcusable and culpable carelessness and negligence have called forth these observations. We do also hope, that our contemporaries will either copy this article, or, at all events, call attention to the subject, without delay;

for surely no intelligent churchman, of any party, will deny its paramount importance."

The readers of the Baptist Magazine will draw inferences and make reflections in accordance with their own principles. We rejoice that though we are often charged with laying inordinate stress on the exact correspondence of the practice with the precept, we are not in fear that the "regeneration and salvation of an immortal soul may be perilled" by the carelessness of an administrator; and, if we might venture to offer our advice also to "their lordships the bishops," we would counsel them to make the reformation a thorough one, and return completely and in every respect to primitive usage.

#### HENDON, MIDDLESEX.

The chapel in this village, formerly occupied by a baptist church which is dispersed, having been shut up about two years, was re-opened on the 8th of September; when discourses were delivered by Dr. Hoby of Henrietta Street, Mr. Burns of Paddington, and Mr. Smith of Edgware.

#### DR. JUDSON.

Dr. Judson of Burmah may be expected daily in this country, in his way to the United States, Mrs. Judson's loss of health requiring a temporary change of climate. It will afford us pleasure to see him; but it appears that we must not hope for much public service from him. He speaks of himself as unable to preach in the English language. "In order to become an acceptable and eloquent preacher in a foreign language," he says, "I abjured my own. When I crossed the river, I burnt my ships. For thirty-two years I have scarcely entered an English pulpit, or made a speech in that language. Whether I have pursued the wisest course I will not contend; and how far I have attained the object aimed at, I must leave for others to say. But whether right or wrong, the course I have taken cannot be retraced. The burnt ships cannot now be reconstructed. From long desuetude, I can scarcely put three sentences together in the English language."

#### THE LIVERPOOL CONFERENCE.

A series of meetings for the promotion of Christian union were held at Liverpool in the beginning of October, at which ministers of seventeen different denominations are said to have been present. The time having been spent chiefly in devotional exercises, friendly conversation, and arrangements for future meetings, their intercourse was perfectly harmonious, and they appear to have sepa-



rated with increased mutual esteem. After passing resolutions rejoicing in the substantial agreement which exists among the people of God, expressing desire for union and co-operation, and recommending the cultivation of a kind and forbearing spirit, they agreed to the following resolutions, which we give at length to enable our readers to form their own judgment of the practical results that may be expected to ensue:—

“That the conference records with delight and heartfelt thanksgiving to God, that, after the most frank and unreserved expression of their sentiments, by brethren of various denominations present, there has been found, not only a general and warm desire for extended Christian union, but ample ground of common truth, on a cordial belief in which the assembled brethren could themselves unite, for many important objects, and also invite the adhesion of all evangelical Christians; so that, cheered by these auspicious commencements, the conference would go forward with its great object, depending on continued help from the Divine Head of the church; and now determines that a more extensive meeting should be convened in London, in the summer of next year, to which Christians from various parts of the world shall be invited.

“That the conference, postponing the preparation of a full and formal document on the subject, deem it sufficient for the present to intimate that the parties who shall be invited to the future meeting, shall be such persons as hold and maintain what are usually understood to be evangelical views in regard to such important matters of doctrine as the following, viz. :—

“1. The divine inspiration, authority, and sufficiency of holy scripture.

“2. The unity of the Godhead, and the trinity of persons therein.

“3. The utter depravity of human nature, in consequence of the fall.

“4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.

“5. The justification of the sinner by faith alone.

“6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

“7. The right and the duty of private judgment in the interpretation of holy scripture.

“8. The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of baptism and the Lord's supper.

“That it be recommended to the future meeting, in connexion with the promotion of Christian union, that they form an institution, whose name shall be, The Evangelical Alliance.

“That in the prosecution of the present attempt, the conference are clearly and unanimously of opinion, that no compromise of their own views, or sanction of those of others, on the points on which they differ, ought to be either required or expected on the part of any one who concurs in it; but that all should be held as free as before, to maintain and advocate their views, with all due forbearance and brotherly love. Further, that any union or alliance to be formed, should be understood to be an alliance of individual Christians, and

not of denominations or branches of the church; and the design of this alliance shall be to exhibit, as far as practicable, the essential unity of the church of Christ, and at the same time to cherish and manifest, in its various branches, the spirit of brotherly love; to open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the Christian world; and, by the press, and by such scriptural means as, in the progress of this alliance, may be deemed expedient, to resist not only the efforts of Popery, but every form of superstition and infidelity, and to promote our common protestant faith in our own and other countries.

“That the practical suggestions which have been made, in the course of the meetings of the conference, be remitted to the committee, with special instructions to take them into their deliberate consideration, particularly at the aggregate meetings, appointed to be held in January and April, and mature them, as far as practicable, and report upon them to the meeting to be held in June.

“That in the judgment of this conference, one of the most important objects which the contemplated alliance ought to have in view, is the promotion of sound views on the subject of the sanctity of the Lord's day, as well as the better practical observance of that day, and the removal of hindrances and obstacles to its observance.

“That a provisional committee, in four divisions, be appointed from among the members present at this conference. The first division to sit in London, with power to act for foreign countries, and for the midland and southern counties of England; the second to sit in Liverpool, with power to act for the northern counties and Wales; the third to sit in Glasgow, and act for Scotland; the fourth in Dublin, with power to act for Ireland.

“That this committee have power to add to its members, from among those Christian friends who may, from time to time, signify their adhesion to the objects of the present conference, and their readiness to join the proposed alliance.

“That it be an instruction to the committee to hold an aggregate meeting of the four divisions, in Liverpool, in the month of January, and at Birmingham in the month of April, next ensuing; and that the aggregate meetings be authorized and empowered to make all necessary arrangements and intimations connected with the proposed meeting in London, in June, 1846.

“That the London division of the committee shall have power to convene an aggregate meeting at their discretion.

“That the several divisions of the committee shall interchange their minutes after each meeting.

“That it shall be an instruction to the provisional committee to use their best efforts, by holding meetings, and by all other suitable means, to awaken attention to the subject of Christian union; to explain the objects, and, as far as possible, to diffuse the spirit, of the present conference in their several localities.”

A committee to carry out these designs was then chosen, consisting of about one hundred and forty, among whom we observe the names of ten or twelve influential ministers of our own body.

## RESIGNATION.

The Rev. Moses Philpin, who, during the last four years and a half has been the laborious and successful pastor of the baptist church at Whitebrook and Llandogo, Monmouthshire, having felt it his duty to accept the pastoral charge of the church at Alcester, Warwickshire, delivered his farewell sermon on Lord's day, October the 5th, to a large and weeping congregation. On the preceding Thursday a tea-meeting was held at Whitebrook, after which an impressive address was delivered by the Rev. John Penny of Coleford, who, in the name of the church and congregation, presented Mr. Philpin with a copy of the Dissenter's Plea for his Nonconformity, by W. Jones, A.M., as a token of their Christian affection and high appreciation of his ministerial labours among them. Mr. Philpin concluded by commending the church to God, and to the word of his grace.

## MARRIAGES.

At the baptist chapel, Paulton, by the Rev. Joseph Fox, August the 9th, Mr. A. MAGGS of Welton, to HANNAH, third daughter of the late Mr. JOHNSON of Wells.

At St. Mary's Chapel, Norwich, by the Rev. W. Brock, Sept. 4, Mr. PORTER DENNES of Lynn Regis, to EMMA, second daughter of Mr. James NEWBIGIN of the former place.

At St. John's Chapel, Ashford, by the Rev. T. Clarke, Sept. 22, Mr. JOHN LINOM, to Miss C. ELGAR, both of Ashford.

At the baptist chapel, Paulton, by the Rev. Joseph Fox, Sept. 27, Mr. WILLIAM ROSEWELL, to Miss ELIZABETH WEST, both of the above place.

At the baptist chapel, Lookerley, near Romsey, Hants, by the Rev. N. T. Burnett, Sept. 28, Mr. RICHARD MOODY of Lookerley, to Miss ELIZABETH SOUTHWELL of East Wellow.

At Ridgmount, by the Rev. J. H. Brooks, Sept. 29, Mr. JOHN DAWSON, to MARY ANN, eldest daughter of Mr. William BOICE, all of Ridgmount.

At the baptist chapel, Paulton, by the Rev. Joseph Fox, October the 3rd, Mr. JAMES SIMS, jun., yeoman, of Badford, to CAROLINE, youngest daughter of James BIGGS, Esq., of Radford House, Radford.

At the baptist chapel, St. Ives, Hants, October the 8th, 1845, by the Rev. E. Davis, Mr. JOHN BRASHER MASON of Cambridge, to Miss MARY ANN HEWSON of St. Ives.

At Ridgmount, by the Rev. J. H. Brooks, Oct. 9, Mr. THOMAS MATTHEWS, to Miss EMMA BOON, both of Ridgmount.

At the particular baptist chapel, Smarden, by the Rev. William Syckelmoore, October the 12th, 1845, Mr. RICHARD BALLARD of Charing, to Miss ANN COOK of Smarden.

## CORRESPONDENCE.

## SABBATH SCHOOL RESULTS.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Being amongst your constant readers, we have thought the following object we are endeavouring to accomplish will not be foreign to your pages. The committee and teachers of the Goodman's Fields sabbath schools, under the pastoral care of the Rev. C. Stovel, have had their attention, for some time past, engaged in devising means to ascertain some of the results of forty-eight years' uninterrupted labour, and have determined to assemble to a tea-meeting, to be held the evening after Christmas day next, as many of those who were once scholars in these schools, but now grown up, as may be found by personal application, or otherwise. But they feel there must be a large number beyond the reach of their means, and think, that through your instrumentality, many of the pastors in their churches, and superintendents or secretaries in their schools, both in London and the country, would furnish us with the names, and so much as may be useful, of the history of any connected with

them who may have been scholars in the above schools. We are aware that this may trespass on their time, and, for the more perfect accomplishment of the object, require some personal application, or public request at suitable meetings, such as prayer, committee, or church; that any friends would either communicate direct with the secretary, Mr. Bowser, 50, Parsons Street, Wellclose Square, London; or the superintendent, Mr. Hiett, 8, St. George's Place, Back Road, East, London; or should this be found inconvenient to some, individuals would kindly, on their behalf, make the needful communication; and we shall be happy at some future opportunity to send you any statistical information we may obtain at the meeting, to be at your service for insertion in your pages, and the encouragement of similar inquiries in other schools which would doubtless be the means of affording further evidence of the usefulness of Sunday schools.

Your affectionate friends,

WM. BOWSER, jun.  
WM. HIETT.

October, 1845.

## EDITORIAL POSTSCRIPT.

An announcement which it is now in our power to make will gratify all our friends. At the commencement of the coming year, this Magazine is to be enlarged, and in several respects improved. The proprietors have consented to give, in every number, twelve additional pages, enabling the editor to carry into effect some plans which he believes will conduce materially to the efficiency of the work. A simultaneous effort is also to be made to increase the number of subscribers. Without this, the widows who receive annual grants from the profits must necessarily be deprived of assistance which they cannot afford to lose; but instead of losing, they will be gainers, if every pastor who approves of the principles on which the magazine is conducted will use his most strenuous exertions to double the number of copies taken in his congregation. To facilitate applications, an address to Baptists who do not take the Baptist Magazine will be drawn up, and two or three copies will be stitched into our December number. These, we trust our friends will take the trouble to detach, and present to those of their acquaintance with whom they are most likely to prove availing. A further supply of these papers will be forwarded gratuitously, on application to the publishers, to any person who will undertake to distribute them with care. In some circles, we have been informed, the existence of the work is scarcely known; and in some congregations in which it might be presumed that fifty or a hundred copies would be taken, not more than five or ten are received: an opportunity to rectify this evil now occurs, and communications from different parts of the country give us reason to expect that it will be extensively embraced.

The publication of a Baptist Almanack last year was too costly an experiment to be repeated. The greater part of the information it contained, with the requisite alterations, will appear in our number for December, and some other parts will be given in succeeding numbers; but no separate issue must be expected.

A beautiful portrait of Mr. Hinton is in the engraver's hands, in preparation for our January number, which will also contain a Memoir of the late Dr. Yates, by his oldest and most intimate friend, Dr. Hoby.

The Lectures on Christian Discipleship and Baptism delivered by Mr. Stovel at the Mission House have been well attended. The spacious library, lighted and filled as closely as could be at all convenient, presented a very animated appearance, and the lecturer

delivered his sentiments with composure and energy. A better opportunity of appreciating their excellencies will be afforded when they have passed through the press; but we may say now, that in those lectures which we were able to attend, there were many beautiful and impressive passages. They were evidently prepared with great care, and they appeared to give general satisfaction to the auditors.

Mr. Newman of Oriel College, the leader of those writers at Oxford who have been, during the last ten or twelve years, deluding the higher classes of this country, and especially the clergy, by pretending to advocate the only principles by which the claims of Rome could be successfully withstood, while they were undermining the protestantism of their dupes, has at length avowed himself a Roman catholic. He was received into the communion of the Romish church on the 9th of October, as were also some of his associates. The number of members of the university who have renounced protestantism, is, we believe, above twenty. Dr. Pusey remains at present among the "Anglicans." Some degree of re-action may perhaps ensue from the plain manifestation now afforded of the real tendency of the tractarian sentiments, but they have been received very extensively among the younger ministers of the establishment, and we believe that the church of England is lost. It is gone, irrecoverably gone, notwithstanding the number and rank of its nominal adherents: with other intermediate systems it will soon vanish from view, and the great contest will appear to be what it really is, a contest between the Roman catholic church and New Testament Christianity.

Among the many unexpected posthumous honours which have been bestowed on good John Bunyan, one of the most remarkable is that recently conferred upon him by the Commissioners on the Fine Arts. In their fourth report, just published, his name is one of several they have selected, as the names of persons of whom they recommend that the government should erect statues in the new Houses of Parliament.

Proposals which cannot fail to interest students of biblical and theological literature have been issued by Mr. Clark of Edinburgh, the publisher of the Biblical Cabinet and other works of high repute. He offers to furnish subscribers with four octavo volumes, yearly, of translations from eminent foreign authors, in the various branches of theological learning, at the very low price of one pound per annum. Our readers will find further particulars of the plan advertised on the wrapper.



# THE MISSIONARY HERALD.

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BAPTIST CHAPEL, SERAMPORE.

## ASIA.

## SERAMPORE.

Our readers are already apprised that, at the invitation of the church at Serampore, Mr. Denham has taken charge of that station, and entered on his labours there. The church consists of ninety-three members, and it affords us pleasure to be able to prefix a view of the chapel in which they worship. Interesting details will be found in the following letter from Mr. Denham, which is dated Serampore, Banks of the Hoogly, Bengal, August 4th, 1845:—

I am now permitted to write to you from the ancient station of Serampore, in measure settled in my work, and an abundant and open door before me. The last two mails conveyed you melancholy tidings; death and disease were at that time fearfully prevalent, driving some devoted labourers from India in quest of that which its uncongenial shores denied them, while others were removed to an eternal reward.

The noble-minded Kareens have no longer their beloved and pre-eminently successful Abbot; Judson and our own Yates are no longer with their brethren: but our God is the same; may he in due time restore them to their important, long-occupied, and much-loved spots of labour! Our hopes are that he will do so. His ways are not our ways. May their visit to their fatherland be doubly blessed, and on their return be accompanied with ardent and kindred spirits, anxious and determined to preach Jesus and him crucified to the myriads of the heathen.

In my present letter, dear brother, I purpose giving you an account of the work and prospects here. Of Serampore itself, it would be a work of supererogation to pen a sentence. Who can recall its name without veneration? On its sages rested a second pentecostal fire, and from their hands India and its hundreds of millions have received the regenerating word of life. Honoured names, honoured instrumentality! their works shall praise them so long as the waters that lave the banks of Serampore shall roll. The press is the friend of India: still to its interests may it long be devoted, a fountain of moral influence, a potent instrument of social and eternal good!

Since my residence at Serampore, I have been led to consider the work, particularly in its present demands. As early as my circumstances permitted I made an analysis for my own guidance. The items I have talked over with Mr. Marshman and Mr. Robinson, and submit our abstract to you. Mission work naturally divides itself into preaching in the English and native languages, pastoral duties, teaching, general superintendence of sub-stations, schools, and, as occasion may

require, financial matters and travelling. Our regular services in English and Bengalee in the station of Serampore itself are six. Considering the paucity of European residents, our services are by no means badly attended. The Bengalee services are well attended. Many of the native members would be an honour to any church. As many as six of the members are employed by the church as teachers, and are supported by its contributions. Our number is about ninety, of whom a small proportion are Europeans, the remainder natives. Our deacons, or elders, are Messrs. J. C. Marshman, John Robinson, and Ram Soonder, a venerable and devoted Hindoo.

The gospel is regularly preached in the surrounding parts, and Mr. Robinson and myself hope to be able, in the course of a few months, to extend our itinerating labours considerably, and to leave no place within a reasonable distance without declaring among its inhabitants the "glorious gospel of the blessed God." At present the following may be mentioned as our sub-stations.

1. Johannugger. This village is inhabited by Christians; none but those who profess Christianity reside here. In this interesting spot are our native chapel and male and female schools. Two services are held here on the Lord's day, and one on the Wednesday evening, besides meetings among the people themselves. Here the word is heard with great attention and some fruits: at the present time we have several cases for baptism. One is a deeply interesting case, of which I believe you have received an account. I allude to the Hindoo child who obtained a copy of the New Testament at Jessore, the reading of which, and his subsequent happy death in the faith of the gospel, led the family to abandon heathenism, and seek salvation with full purpose of heart. Persecution drove them from Jessore. They found a refuge with us, and are now usefully employed. The father is rather an aged man, of respectable appearance. My heart leaped for joy as I returned from attending a late heathen festival, to see this man surrounded by a large crowd of Hindoos, who stood rivetted before

him while he told them of the true refuge and only Saviour.

2. Barrackpore. This is on the other side of the river. Here we have a chapel, but it is much out of repair, having been greatly injured by a storm. We purpose the erection of a bungalow in its room as soon as our affairs will admit. Here we have a weekly service, and are now contemplating another in Hindoosthani, as the majority of the residents are soldiers from the upper provinces. At present we hold our meeting in the house of a good man, a serjeant in one of the regiments, and who, with his wife, is about to join the Serampore church.

3. Bareehaut. This is a large market held weekly in a village called Barae, about six miles from Johannugger. Here the gospel is regularly preached, and heard with attention. The people come to this bazar from great distances, and many facilities are afforded for speaking to them. Some time since the residents of the village applied for a school to be established among them, but with this request we have not been able to comply.

4. Buddibatty, a village three miles west of Serampore. Here a large market is held, and is regularly visited. In former times the gospel met with great opposition; the preachers were often ill treated and abused. Here the fathers of the mission, Drs. Carey and Marshman, have at different times met with very harsh treatment. The case is now much altered. The gospel is listened to, and portions of the scriptures are received with pleasure.

5. Simlah. This is a small village, inhabited principally by husbandmen. Here the preachers have always been well received. We have a school for Hindoo youths, where the scriptures are taught by a pious native.

6. Pyarapore. This village adjoins Buddibatty, and being on the high road to the upper provinces, presents many opportunities for making the gospel known. Here also we have a school for heathen children. The expenses of this, and the school at Simlah, are defrayed by the church at Serampore.

7. Ishera, a very populous village south of Serampore. Here the gospel is well received. In this place, also, we have a school for heathen children, the expenses of which are met by the Serampore Ladies' Benevolent Society.

8. Mohesh, a village adjoining Johannugger, very populous, and greatly celebrated for the temple of Juggunath. Three times in a year large multitudes assemble from all parts of the country for the purpose of bathing this monstrous idol, and drawing it out in its car. In addition to these seasons, the gospel is preached here several times in the week, in the stronghold of idolatry in this neighbourhood. Besides the places above enumerated, several others are visited periodically: among

these we may mention Khurda, Bhudneshwar, and Chagdah. The first village is situated a few miles down the river. A large number of people meet here annually to worship one of the filthiest of their gods (Krishna). At such seasons much evil is of course indulged in. Seldom, perhaps never, do the preachers escape without abuse; but this does not apply to our preaching excursions generally. We may say, in gratitude to the Father of mercies we acknowledge it, that the greatest kindness is exhibited towards Christian missionaries and teachers generally.

In concluding this part of my letter, I may add, that in Serampore there are two schools for heathen boys, supported by the Serampore Ladies' Benevolent Society. A third is conducted by a European in the College. There are also two female schools, one for heathen and the other for children of Christian parents. The number of pupils in the various schools amount together to more than 800 male children. We have also in contemplation the instruction of promising young men for teachers and preachers; the course of study to embrace theology and general knowledge. With regard to their support, we desire to look to that merciful God who for so many years supported the venerable men who preceded us. We hope ever to keep our expenses, whether the salaries of our native teachers or those which arise from our schools and substations, from burdening the operations of the Society here. Our feeling is, that every church is, or ought to be, a missionary church, a centre of missionary influence, from which the truth should go forth and bless the district. Should extraordinary circumstances require the kind aid of our brethren, we are assured it will be cheerfully given. I have thus endeavoured to lay before you a plain statement of my position and present circumstances. I intreat an especial interest in your prayers, and the prayers of the Committee, that the good hand of our God may be upon us, that he may revive his work among us, show us his mercy, and grant us his salvation.

I mentioned above, dear brother, that the village of Mohesh is celebrated as a place of pilgrim resort in honour of Juggunath. The great festivals in its honour are just over. The *Snavjatra* falls on the full moon (July). On this day the idol is taken out of his temple and placed on a seat in a large terrace built in an open place. Innumerable multitudes are attracted to see him bathed, the witnessing of which they are assured in the poorest is salvation. They are told they shall be subject to no more births, and at death attain the heaven of Vishnoo. The brahmans perform their part, read the incantations, and after bathing the abominably repulsive image, he is carried back to his temple. On this occasion brother Robinson and myself went out to speak to the people. The roads were crowded



something like the avenues leading to an English fair. We went onwards to the place of bathing, but did not attempt to penetrate the crowd, our object being to speak to the people, and point them to the true laver where they might wash away their sins. Some hours were spent among them, and great attention was given. The demand for books was singularly great; many were the requests made to me for portions of the scriptures after every tract and book were gone. Tracts were received, but when their eye glanced at the title, the request was, "Sahib, have you not the holy book, or part of the holy book?" Again and again this was proposed with joined hands in the Hindoo custom, and on receiving a fresh supply, the rush of the crowd was so great as to deter for a time the distribution. Englishmen can form no adequate conception of the scene. We can scarcely account for the avidity displayed for our books; time will show. Thousands and tens of thousands of portions of the word of God are widely distributed through the vast districts around us. Can it be that the bread-seed shall not be found; or that the word of the Lord shall return void? About one o'clock the crowd had greatly augmented, our stock was exhausted. The sun, though not so powerful as usual (from a fall of rain during the night), admonished us to retire. We had hardly gained the road, when the rajah of Sourahlee and principal brahmins in mock state made their appearance; the latter sat in their palanquins like images, not deigning to look around them, while the former eyed us silently and with evident contempt. I was far from being favourably impressed with his appearance, which was languid and effeminate, though otherwise rather good looking. At his approach the multitude set up a shout that rent the air, and thrilled and sickened me. A world in misery is an affecting spectacle, a world in rebellion a truly awful one. Could Christians at home fully realize and encounter the idolater in his vacant wild laugh, hear the din, or mark the wreath he has twined around his temples in honour of his god; could they stand, as we have stood, and see the loathsome car, and witness the revelry and know the impurities of its votaries; could they see youth, and decrepit and withered age, and frantic gesture, as the idol is drawn forth or bathed; a forest of human beings, to witness the bathing of an obscene and worse than senseless log!—how would they feel? Could they contain themselves? Love to man and fealty to Jesus would utterly forbid this. But do our Christian brethren at home feel as such facts should prompt them? With us this is all reality, dread reality. Oh, for a spirit of intercession in the churches in Britain for the millions of their fellow subjects who are still blinded by an "abominable" idolatry,

and for their brethren who are labouring among them. In the isles of the west, limited in geographical position and in comparative population, amid a people systemless and speaking the mother tongue, hundreds have aided and are aiding the work. To them be "God speed!" But here, where men are reckoned by millions, sternly wedded to a deadly superstition, and backed by an interested and wily priesthood, a labourer here and there is seen; yet at no time in the history of the mission were seasons and opportunities, or the signs of the times, more auspicious. "Say not ye, there are yet four months and then cometh the harvest? Look on the fields, for they are white already to harvest." On the whole, we were much encouraged. We attended each festival; our native brethren were out the whole time. Some of our books, as may be expected, were torn to fragments, but hundreds were cheerfully preserved, and not a few did we witness reading the tracts received from us or our native brethren. Towards the end of the second festival, which lasts eight days, I was laid aside with fever, but I am thankful to say I am very much recovered; my prayer is that the sanctifying hand of God may be with me, and its evidences appear in greater devotedness, heart-purity, and its peaceable fruits and blessing. My communication has extended beyond the limits I had assigned, but I hope the details will justify the intrusion upon your time. Let me hasten to its close. I do so, by respectfully commending to your notice, and to the notice of the Committee, the application of Mr. John Robinson, who informs me he has written by the present mail. He has long done the work of a missionary, and that very efficiently. He is a young man of solid piety, good acquirements, and business habits; a good English preacher. Of his knowledge of Bengalee, I need only say he has for a long time been assistant to Mr. Marshman in the government translations. He speaks three languages. Our brother Yates, if sufficiently recovered to meet with you, will furnish every information respecting him. In regard of myself, I shall be happy to welcome him as your missionary and my colleague in the work at Serampore.

A small relic accompanies this letter, or rather will follow it, for the Mission Library, and which we know you will receive with emotions similar to those in which we transfer it. It is one of the shasters; the writing is Kaithi Nagri. Its history may be briefly given. A brahman from a great distance heard our native brethren preaching in the streets; he heard with much attention. He said he was travelling to Kuru Khetra, or Juggunath Pooree, in search of holiness. After staying some time with our brethren in the village, he took his leave for his own home in the upper provinces. We intended

to have tied it with the *poyta*, or sacred thread, the badge of brahmanhood, which another man took from his shoulder, and put into the hands of Mr. Robinson. It would have been, if not a classic, a fit accompaniment, but it has been unfortunately mislaid.

## CALCUTTA.

From Calcutta, Mr. Thomas writes as follows, August 7th:—

On the 2nd of June I wrote you, via Marseilles, to say that our dear brother Yates had taken his passage in the Bentinck, and to request that arrangements might be made for his reception in England. I then hoped he would be spared, and enabled to revisit his native land, but the event has been otherwise. He had a severe relapse on the 20th of June, after which he appears to have gradually become weaker and weaker, and on the morning of the 3rd of July he yielded up his soul into the hands of his Redeemer. We have not yet received very full accounts of the closing scenes of this dear brother's life, but hope to obtain them from the Rev. Mr. Wardlaw, who was his fellow-passenger from Madras, and who in the most kind and Christian manner attended on our late brother to the last. We esteem it a remarkable and most gracious providence that such a friend was provided to attend on Dr. Yates during the last few days of his life, and when far from all his associates and kindred. I have had the little information we have yet received of this to us afflictive event, printed and inserted in the Calcutta Christian Observer for the present month, the publication of which had been delayed on another account for a few days beyond the usual time. I will inclose a copy of the article, as the Observer may be delayed. It is, however, very probable that you will be put in possession of all particulars of the closing scene of our brother's life before

this reaches England, as Mr. Wardlaw will not fail to communicate the sad though joyful news—sad in respect to the loss sustained by the mission, joyful as it respects the dear deceased and the work of grace accomplished in him.

His removal to his reward after thirty years' labour in this heathen land, is another loud call for help; and will none of our brethren in England listen to its voice, and in the spirit of the deceased say, "Here am I, send me?"

Brother Yates's removal will affect us and our labours many ways, but we have not had time to reflect much upon these matters. What a mercy, however, that in brother Wenger the Lord has already provided us with a worthy agent to carry on much of our late brother's labour in the translations. In the Bengali he is eminently qualified, and I entertain the confident hope that at no very distant period he will be able to take up the Sanscrit; for the present we must be content to reprint, under his supervision, those portions of the scriptures in that important language which our late brother had carried through the press. A great part of the Old Testament in Sanscrit is in MS., and we intend to retain the services of the pandit who has been so many years engaged in this great work, and who has been so efficiently trained for his work, first by Dr. Carey, and latterly by our late brother Yates.

On the same day, a letter was written by Mr. Evans, containing the following interesting passages:—

I think I never sat down to write to you with more depressed feelings since I left my native land. Dear Mack is gone, and now beloved Yates, and all within a few months! These are painful strokes of our heavenly Father's rod; but we would lie submissively in his hand, and would not utter a repining word. *He has done it*; and he does all things wisely and well. Our departed brethren are with the Lord—their Lord and ours,—and with him we wish to be. In all they accomplished through his rich grace we will rejoice, and no one shall deprive us of our joy; and to God be all the glory of what they were, and what they did.

I wrote to Dr. Hoby to request him to meet our dear brother Yates at Southampton.

He will meet him no more on earth. What a meeting will be have with him in heaven!

Dear Mrs. Yates is gracefully supported under her severe trial. I know not yet her determination as to the future.

My health has been better of late, and I desire to be found faithful and zealous in our dear Master's work, even although all things may be against us; but it is not so, for his promise remains good. Many and laborious duties devolve upon us all, considering the insidious nature of the climate. But we pray that we may all stand fast in the faith, and acquit ourselves as servants of the Lord, knowing that in the harvest we are gathering we shall reap plentifully if we faint not. Your brethren here will now expect much of

your tenderest sympathy and consideration, as well as an earnest effort to send to us additional labourers.

Your letter has just come to hand, communicating the mind of the Committee respecting my wish to be removed to another station up the country. At present this seems impracticable, and I must not relinquish my post. On the whole matter I will write you more fully, if I can, by the next mail; but I must thank you, my dear brother, and I do most sincerely, for the very affectionate and kind manner in which you have written me on the subject. The Benevolent Institution is still prosperous and well supported; and my

constant labours at Coolie Bazar have not been without cheering indications of God's effectual blessing. I have been to Dum Dum occasionally to preach there, since that station has been vacated by the departure of Mr. Symes. The church is in a very low state, but the congregations are still encouraging. We are about to take steps to secure the premises there by putting them in trust to the Society. Of the original trustees there is but one remaining, and he is willing to act with us.

I also take my share of duty in preaching at the Floating Chapel to seamen. Besides I am constantly making progress in Bengalee and Hindusthane.

## JESSORE.

The following interesting account of converts recently baptized in this district is given by Mr. Parry, June 2nd:—

Yesterday, Lord's day, five persons were baptized at Sahebganj. Upwards of one hundred Hindus and Mussalmans were present on the occasion; they listened attentively to the address I delivered to them on repentance towards God and faith in the Lord Jesus Christ,—the necessity of seeking after their salvation, the nature of Christian baptism, and the evidence given by those who were about to make an open profession of Christianity, of their sincerity in so doing.

M. is a young man who had professed the Muhammadan faith, but who many years ago was educated in one of our schools in which Christianity is taught. About five or six years ago he served, in the capacity of a chaprasi, a gentleman who being a godly man cared for the souls of his servants, and used to conduct on the Lord's day divine service in Hindustani for their benefit. The means of grace thus enjoyed by M. were blessed to his soul by God, and he seemed to be somewhat concerned about his soul, and commenced reading the bible in Bengali. After a short time M. lost his good master, who was obliged to leave India on account of ill health. M. continued to study the bible, and about eighteen months ago he wrote to me a letter in Bengali, in which he expressed a desire to embrace Christianity. Shortly after he called on me; and I endeavoured to encourage him to persevere in his attempts to become a follower of the Lord Jesus Christ. I reminded him to calculate the cost in this matter, and to cast himself entirely on the Redeemer, and that he would do every thing for him. I was delighted to find that he had acquired a very considerable degree of knowledge in divine things, and that he possessed a clear view of the gospel plan of salvation by grace. He stated to me that he had carefully examined into the precepts of Muhammadanism, and

was convinced that it held out no hope of salvation. M. was employed at this time in the Abkari department, and being stationed in Kesabpur, where we have a small station, he used to attend the worship of God regularly, and seemed to delight in the society of the two native preachers, located in the above-named place, one of whom was before his conversion a Muhammadan, and helped in confirming him more deeply in his opinion regarding the falsity of Muhammadanism. M. was removed to Saheb-ganj about a year ago, and commenced attending my ministry. As he would not attend the grog-shop on the sabbath, the Darogo of the Abkari department reported his conduct to the European superintendent, who dismissed him. M. did not seem to regret in the least the loss of his situation, but rather felt happy he had been able by the grace of God to make a sacrifice for conscience' sake. The Lord was very gracious to him, for, shortly after he lost this situation, he obtained another.

R. is an old man who was before a Mussalman, and has been residing near me for upwards of a year, and attending on my ministry; he is employed as a labourer in a gentleman's garden. I called upon him occasionally in our family worship to pray, and was delighted to find him capable of praying scripturally. Formerly he could not do it, but for the last few months before his baptism, he obtained more freedom in the performance of this important duty.

B. has been a nominal Christian from his childhood, and has been with us as one of our domestics for upwards of five years. He had been for a long time quite thoughtless and unconcerned about his salvation. I could not get him to attend prayers regularly, and about two years ago he seemed to be quite



hardened, and was guilty of theft, and addicted to other immoralities, which induced me to dismiss him. He went and resided for a few months with his step-father, but not being able to agree with him, he expressed a wish to return to me. I received him back into my service, as I hoped that he had seen in some measure the error of his ways and had reformed. I used always to take opportunities of speaking to him in private about his spiritual concerns, and to advise him to pray in secret, which I believe he used to do, but not very regularly. About January last he expressed for the first time a desire to be baptized, after witnessing the baptism of several converts at Kaenmari. I found since that time that he became serious, and steady, and regular in his attendance at worship; he also commenced to learn to read Bengali, to which he attended at night, as during the day his time was employed in his work. He can now express himself pretty well in prayer, and from the manner in which he prays, I

feel convinced he is in the habit of attending to this important duty.

J. and I. The former is a poor old widow, and the latter is her son. They are related to one of our native preachers, who occasionally visited them in their village, which is separated about ten miles from hence, both for the purpose of instructing them and of preaching the gospel in the vicinity of their village. They have been nominal Christians for upwards of twenty years. About eighteen months ago they commenced observing the Lord's day, and seemed somewhat concerned about their salvation. It is to be hoped the work of grace commenced its operation then on their souls, and has now been seen manifested in their conversion, and the dedication of themselves to the Lord Jesus Christ who died for them. May the Lord keep them and their fellow-converts to the end in the faith of Christ, and in a steady perseverance in the path of righteousness!

### DACCA.

Our aged missionary, Mr. Robinson, refers to his labours in Dacca and its neighbourhood thus:—

Towards the end of the month, I was able, though weak, to attend a market with our brethren, and to preach to a few people. I first sat in a shop, and conversed with a few persons, one of whom was a traveller; he took a tract, and having looked at it a little time, requested another of the same kind. I had nothing better to offer him; our books are all gone; but these tracts may be useful; they may convey some information concerning the gospel to places which we have never visited. After I left the shop, I went among the crowd in the market, and addressed them on the great subject of salvation. Though we have often been at this market, the people are awfully ignorant. When told of the resurrection and the last judgment, and informed that Jesus Christ will be their Judge, they hear with a sort of incredulous stare, and do not manifest the least concern about their own state at the judgment. They hear, and wonder, and forget. When Paul preached Jesus and the resurrection in the market at Athens, he was not understood; acute as the Athenians were, they supposed that Jesus and the resurrection were the names of a couple of new gods; we need not then wonder at the stupidity of the Hindus. Preaching to them is indeed like ploughing on a rock; but there is one who can melt the rock, who can take away the heart of stone and give a heart of flesh, and in Him we confide.

I have not been able to send either of the native brethren to the Megna; affliction in their families has rendered them reluctant to

leave home even for a few days. I wished Chand to go, because he was there with me, and he knows the places and some of the people; but the severe illness of a little daughter, who has not yet recovered, seemed to me a just cause of delay.

The books, which had been reserved for this journey, have all been distributed, and for many days past we have had nothing to give in Bengali but a few tracts. We have also a few tracts in Urdu, but our large stock of gospels in that language is at last exhausted. We have some Persian gospels, and a considerable number of tracts and gospels in Nagri, of which we shall not be able to dispose for a long time to come. We have, however, lately had a pious gentleman at Dacca, who has taken with him a considerable number of gospels and tracts in Nagri for distribution at Serajganj, where, he says, there are many merchants from Hindustan. I am not sure that you know where Serajganj is; for though it is a place of great trade, it is but little known. It is a place in the Maimansingh district, about eight or ten days' journey from Dacca; and, according to this gentleman's account, contains an immense population, while hundreds of boats are always lying at its ghats. It would, no doubt, be an excellent missionary station, and I wish we had the means of occupying it. This gentleman expects to visit Dacca again in about two months; and I wish he may then be disposed to take another stock of Nagri books for distribution.

## CHINA.

Mr. Roberts, one of our American Baptist brethren, has forwarded the following account of his encouraging circumstances and prospects at Canton.

I am much pleased with Canton as a most ample field for the development of my mission. During the last seven months, in which I have laboured here, I have found it practicable to rent a house and live among the people, to preach the gospel, distribute books, and do good at pleasure, both publicly and privately, in person and by my native assistants, no man having forbid me! I have had one congregation or more every Lord's day, to whom I have endeavoured, in my humble way, to preach the unsearchable riches of Christ in the gospel; have received all who came during the week, giving them instruction and books, and have sought other opportunities to preach and distribute books daily, both on the land and water, on this side and the Houam side of the river, preaching to all puntes, hakahs, and hoklos, either in person or by my assistants, as extensively as circumstances have permitted. I have had a bible or theological class for some months, consisting of my native assistants and inquirers who wish to join, six to eight in number, who commit to memory and recite the scriptures daily, and receive instruction thereon. Two or three of these inquirers have been desirous of baptism for several months. I have assurances of promises to build a chapel on through the agency of a Chinese merchant (this privilege was secured in the late American treaty), and some funds have been pledged with which to build such, and farther to promote the cause in Canton, by foreign merchants and others.

Mr. Roberts adds, January 28th :—

On the 19th inst., since the date of the above report, I baptized a Chinese convert in the Canton river—the first baptized since we have been here, and perhaps the first ever baptized in this city or river. On the same day we took the Lord's supper here, having six communicants—myself and five Chinese converts baptized by myself. We have two rented houses for preaching places at present, about a mile apart; one pretty well fitted up for a chapel, with comfortable seats and a pulpit, where we preach twice every Sunday to from forty to sixty hearers each time. This place is about two miles from the foreign factories. I have five native assistants with me now, who help me very much. I have been preaching here now more than eight months, and distributing tracts publicly, and have met with no difficulties from government or any other quarter to hinder my progress. And now I feel greatly encouraged, and wonder that other missionaries are not sent hither. Only Dr.

I have found it practicable to get water crafts to take me to any place I wished to go at a very moderate expense, which has greatly facilitated my work; and I have met with a kind and respectful reception and attention (with very few exceptions) wherever I have gone in my own proper character as a missionary of Jesus. Nor have I seen so much promise of usefulness elsewhere since I have been in China.

Canton is salubrious, the climate of which has proved most salutary to my health and congenial to my spirits; where I have not only recovered my failing health and avoided the summer sickness to which I have been subject the last two or three years, but have much improved in other respects preparatory to the work before me. And moreover, the object in view of preaching the gospel in this great city, and among this numerous people, is stimulating, most worthy and noble, commensurate with its desire, glorious in its aim, and eternal in its results; for which, in imitation of my blessed Lord, who bled and died for me and these, I feel constrained to make every exertion and sacrifice the occasion shall require for its consummation. For which, indeed, I was impelled by his example and injunction to leave home and all that was near and dear on earth, to spend and be spent, wear out my life, and die in this foreign land; therefore, it has been determined, if the Lord will, to continue here permanently.

Parker and myself in this great city! And not only myself living among the people, but it is a matter of great encouragement that a merchant and his lady are now living among the native merchants about half a mile back of the foreign factories, which shows that not only missionaries, but their families could also live here among the natives. And but little can be done for the native females or female children without female assistants. I now live in a family settlement, and I doubt not but if I had female assistants I might have a female congregation every Sunday, and a female school during the week. But our Board are in debt, and their means are limited, and the mission has undertaken two other stations, and our numbers are but few, hence we can expect but little from home. I know not the intention of your Board with regard to China; please inform me. Could you not under the very flattering prospects of China, and of Canton in particular, send out

one or two mission families and two or three young ladies under their protection, to teach Chinese females. Surely if the openings for usefulness were known there, and the great need of men and women here to work in the Lord's vineyard were known, there would be a number of volunteers to come and do something for this people,—especially the female part. My hands are almost tied in this respect for want of female assistants. Had I but one family living with me, then I could go to work in their behalf, and that immediately. I think, with the blessing of the Lord, I shall constitute a baptist church here in the course of this year, and most likely have a chapel of our own. The

foreign community has very kindly, timely, and liberally subscribed about 1000 dollars, in assistance of my objects for this year. And a native merchant is now offering me the liberty of joining him in the purchase of a native hong where I could build a chapel and mission house. But I am afraid, for the lack of about £500, I shall miss the opportunity. May I have the pleasure of participating in your sympathies, prayers, and correspondence? We are greatly encouraged here in China at the openings and prospects of the gospel spreading, yet discouraged somewhat at the fewness of the labourers and the very small amount of our means.

## AFRICA.

### CALABAR.

A tour has been recently made in this district by Messrs. Clarke, Newbegin, and Thompson. The prospect of a favourable reception for a resident missionary there is in the view of our friends encouraging, and a piece of ground has been obtained for his location. The following extracts from Mr. Thompson's narrative will be found interesting:—

I take the present opportunity of forwarding you an account of a voyage in the "Dove" to Calabar. God has there, I trust, opened an effectual door for the introduction of the gospel; for the civilization and enlightenment of a people sitting in midnight moral darkness—a people in many respects sunk lower than the brute creation. But it is cheering to know that the gospel is adapted to raise them in the scale of intellectual being, and bring about that union which sin has dissolved between God and man. Our mission to Calabar was undertaken after much prayer and deliberation, the following brief narration of which will add in some measure to the force of that sentiment, "The time to favour Africa, yea, the set time, is now come." God is evidently putting forth his hand to restore this oppressed people to their standing among the nations of the earth, and deliver them from the thralldom of sin and Satan.

Thursday, June 5th. At seven, A.M., we came to anchor. The scenery on each side of the river is very beautiful, and the trees have a majestic appearance; but the moral aspect of the people, and the mud-walled huts, form a miserable contrast to the natural beauty all around. We saw several large canoes from forty to fifty feet long; some of them had a small thatched house in the middle. Captain Milbourne has fever this morning, with a severe attack of sickness. Family worship: brother Newbegin read Isaiah lii., and I engaged in prayer, after which we went on shore to visit

King Eyamba. We were kindly received by his majesty. He gave directions to his slaves to conduct us into the Iron Palace, which is a magnificent building. While we were waiting in the principal room, his majesty came in and seated himself on his throne. He asked us very kindly if we would take a glass of wine, or brandy, or palm wine. Brother Clarke replied, that we drank water, which God gives to all his creatures; then pointing to brother Newbegin, said, he was a doctor, and when he said it was necessary, we took a little wine or brandy as medicine. The king has a great number of slaves that attend upon him; he has several placed at the gates and around his dwelling as guards: some of them have swords and guns. We proceeded up some narrow lanes, or streets, if they may be so called; the huts on both sides are very irregular, and the lanes leading through them are in a very filthy condition; the smell is quite intolerable to a European, arising from the inhabitants depositing all their filth just opposite to their dwellings. We next arrived at a cleared spot of ground, at the top of which stands a large cotton tree. At this place a market was being held for the sale of yams, cocoa-nuts, plantains, bananas, palm oil, eddoes, maize, Guinea pepper, pot herbs, bangas, pots made of clay, &c.

Friday, June 6. At seven A.M., the "Dove" was moored on the beach for the purpose of cleaning and painting her bottom. Much rain during the forenoon, but the clouds dis-



persed about mid-day, and the sun shone with intense heat. At three, P.M., went on shore and paid a visit to Mr. Young (brother to King Eyamba). He is a man of considerable intelligence; he can read and write well. We were kindly received by him, and invited to take wine or brandy, but we preferred pure water. Brother Clarke explained to him the object of our visit, stating that we were wishful to form a station at Calabar, with the view of instructing both old and young in things pertaining to their present and eternal well-being. He seemed much pleased with the objects we contemplated. We also intimated our desire to obtain a piece of ground on the top of the hill lying south-west of the town, and about half way between Eyamba's town and Jim Henshaw's town. He replied, that his brother would willingly grant it, and also render us assistance in the erection. He also informed us that a white man was perfectly secure from harm both night and day at Calabar. Brother Clarke presented him with a box of needles for his wives, and then we took our leave of him. We then proceeded up the hill to view the place we supposed most eligible for the erection of mission premises. On our way we came to Henry Cobham's house. His son, young Henry, came out and politely invited us in. His father received us kindly, ordered us some refreshment, and showed us his house. His son is intelligent, and can write pretty well. He brought his slate to us, and wrote his father's name and his own. He next produced a New Testament, and expressed his desire to learn to read well. We told this youth of our intention to form a station on the top of the hill; his eye sparkled and his heart seemed to bound with joy at the prospect. He asked a great many questions, and the answers we gave seemed to afford him much satisfaction. We then rose to depart, when he kindly offered to conduct us up the hill, which we readily accepted. On our way we saw by the road side three deposits, made by the friends of some that had recently departed this life. The heaps consisted of bedding, pots, calabashes, gourds, &c., supposing that the spirits of the owners still had need of such things! When we got to the summit of the hill we found the air very pleasant, and the prospect all around very beautiful. Here was scenery calculated to inspire mingled feelings of pleasure and sorrow; pleasure while contemplating the physical aspect, and sorrow while thinking on the moral depravity existing in the town beneath, adapted to stir up similar feelings to those felt by the great apostle of the Gentiles when he stood on the top of Mars' Hill, and saw the city of Athens wholly given to idolatry. After surveying this place a little, we came to the conclusion that it was the most suitable for our purpose. We next proceeded to Jim Henshaw's town; the road leading to it from the hill-top is very

good; the shrubs and beautiful flowers, the tall cocoa-nut trees laden with fruit, the banana and plantain trees on both sides, together with the singing of the birds and chirping noise of the crickets, all conspired to render our walk pleasant, and I trust profitable; well adapted to raise our thoughts to that Being whose wisdom and beneficence are every where apparent in the abundant supply provided for the wants of his dependent creatures, thus leaving even these dark and superstitious heathens "without excuse." We arrived at Henshaw's town about a quarter to five o'clock. At the entrance stood the abassi or fetish tree, with human skulls at the bottom. We went immediately to Henshaw's residence. On entering we saw some charms hanging up, and several human skulls in various places. In the centre of his open court, or yard, stands his abassi, or fetish. We were introduced to Henshaw's son (the old man being sick). He is an interesting looking young man, about twenty-two years of age. Here are some of the dark places of the earth! here are habitations of cruelty and superstition! Oh, that God would arise, and remember his covenant! May God the Holy Spirit very soon make the gospel here the means of dispelling the moral midnight darkness and superstition, and cause the miserable inhabitants to feel the rays of the Sun of righteousness beaming on their gloomy souls. We soon left this town, as night was fast approaching, and returned by the way we came. On coming to Cobham's house, our conductor again requested us to enter, and we were kindly refreshed with water from some cocoanuts, which were cheerfully brought and cut open for us. We left, much pleased and encouraged with the reception and kindness we had received from such people. At six, P.M., we found ourselves once more safe on board our little "Dove," but were sorry to find our captain much worse with fever; he had exerted himself too much during the former part of the day, and we feared the result.

Saturday, June 7th. Captain Smith kindly sent his boat, manned with five Krumen, to pull us to King Eyo's town. We enjoyed our voyage very much. The river above Eyamba's town is about three-quarters of a mile broad for a considerable distance. After we had got about four miles up, we had to enter a creek or narrow channel, which runs past Eyo's town, terminating in Cross River. The latter is supposed to communicate with the river Ishadda. We arrived at the town at one, P.M., which stands about four miles into the interior from the main river, and seventy miles from the coast. On entering the dominions of Eyo we saw (as is very common at Calabar) a human skull; indeed, they are to be seen at the entrance and in the centre of the court yards of almost every house. They are said to be the skulls of their enemies taken in war, and they seem

to delight in treading them beneath their feet. We very soon reached the house of the king, who received us respectfully and kindly. Several head-men were with him. Brother Clarke spoke to him at some length about the great Creator of all things, the immortality of the soul, explained the plan of salvation, the hopeless condition of all the human family without a saving acquaintance with the gospel of the grace of God, and, finally, adverted to the superstitious practices amongst them. The king listened with much attention, asked some acute questions, told us he did not believe in any of the superstitious practices of the people, and that he had given them all up, and gave it as his opinion that a great change would soon take place in Africa. We saw no charms, skulls, or fetish trees about his own private premises, which was evidence to us of the truth of his statements. We inquired, if a missionary was sent to his town, whether he would grant us land on which to erect a house? He replied, like a wise man, that he could not say, but that he would think about it, and consult his people. After about one hour's interview, we left him, much pleased with our visit, and the superior attainments and affability we beheld in this man. We were soon on our way down the creek, and having the stream with us, and the Krumen being strong, expert oars-men, we glided along very rapidly. After we got into the main river, we saw an alligator about six feet long, come out from amongst the mangrove roots, and enter the river. It was the first of these animals I have ever seen in its own muddy territory. On our way down we visited "Old Town;" it stands on a hill by the river side, and about one mile higher up than Eyamba's town. Will Tom Robbin is the chief. The people here, not long ago, were considered cannibals, and said to be much addicted to the poisoning of ship captains at one period.

Lord's day, June 8. Divine service on the Quarter at seven, A.M. Brother Clarke preached from Job xiv. 14, "If a man die, shall he live again?" Three of the captains attended worship, and the doctor of the Majestic. After service Will Tom Robbin, chief of Old Town, came on board, and as we were just sitting down to breakfast, we invited him to partake with us, to which he acceded. We were shortly after visited by Henshaw Duke. Brother Clarke presented him with a New Testament, a copy book, and a print of the "Dove." He said, "You come to my house to-morrow, when you see it one picture; I look him and think of you all time." At ten A.M., we went to visit King Eyamba, for the purpose of requesting him to call his people together, that we might have an opportunity of preaching to them. We were accompanied by Captain Milbourne (the first time he has been able to go on shore at this place). On our way to the palace we passed a cleared

spot of ground, on which a market was being held similar to that described on the 5th inst. About 2000 persons were present. Here, as in ancient days, we found "the people wholly given to idolatry." On reaching one of the Egbo houses, standing near the palace, we saw lying at the entrance the head of a man belonging to the Omón country. The cruelty of the people was now apparent to us. Let any one conceive the sight of a head all putrid, covered with flies, and yet the features plainly discernible, forming at once a most loathsome and a hideous sight, and some idea may be formed of our feelings.

It was my privilege to conduct service on deck after dinner, in which brethren Newbegin and Milbourne took part. After we had concluded worship, we saw the Egbo man come running down to the beach, at the sight of whom the deluded people fled in all directions. This unsightly personage the people believe comes out of the bush; but he proves to be one of the head-men dressed up as fantastically as any Merry Andrew at a country show in England. He carries with him a large whip for the purpose of flogging such as do not get out of his way, and who do not pay money to Egbo. The influence and power of Egbo seems to be superior to that of the king. The king and chief men make use of Egbo to keep the lower classes in subjection. In this respect Egbo proves a very powerful police. If any uproar takes place in the town, Egbo man immediately walks, and the people quickly disperse and flee to their dwellings. If a ship captain pays the required fee, he has the privilege of using the power and influence of Egbo. For example, should a trader fail in his engagement to supply palm oil, he can seize all his property; if that fails to make up the deficiency, he can take all his slaves, his wives, yea, himself also, and dispose of the whole to another trader.

At three, P.M., we went to dine with Eyamba. One side of the table was reserved for "white man." After we got seated, and the table set out in European fashion, a slave was sent round with a pitcher and basin for the purpose of washing our fingers before partaking of the food. The provision made consisted of palaver sauce and fofó. After dinner we were conducted to the Iron Palace, where we had to await the arrival of the king and all his principal men from his house adjoining. While crossing over to the palace brother Clarke had an attack of ague, and was obliged to leave us, and get on board as fast as possible. I felt his leaving us at this important time to be a great loss, but we must submit to the all-wise dispensations of our heavenly Father, ever cherishing and acting upon that blessed sentiment, "Not our will, O Lord, but thine be done," knowing that he controls all events, making them subservient to the accomplishment of his own purposes, working for the good of his children

and the glory of his great name. We had not waited long in the large hall of state, when the king and company just mentioned made their appearance. The king seated himself on his throne; Egbo Jack also occupied a principal chair, and the chief men on sofas in front of his majesty, making a company of thirty. A friendly captain was present at this interesting time. He very kindly and politely expressed to the king his pleasure on the occasion, and his approval of our object. He told all present that our message, or palaver, was quite as important, yea, more so than Egbo! On hearing this all were immediately silent, waiting to hear what we had to say. Brother Newbegin arose and addressed his majesty. After he concluded I was privileged to stand before these rulers of this dark and superstitious portion of Africa. I felt the responsibility of my position, but knowing that the message I had to convey was from the King of kings and the Ruler of princes, and looking to God for wisdom and sound words of truth adapted to the circumstances of the present assembly, I addressed the king and all present; told them it gave me pleasure to meet with them, and that I esteemed it a privilege to be permitted to talk to them about God our heavenly Father. I briefly referred to the power and wisdom of God in creation, to his goodness in providing for the happiness of all his intelligent creatures, to the introduction of sin, that all mankind were rebels against the government of God, that its consequences were death temporal and death eternal, to the unparalleled love of God in sending his own Son to die for such rebels. In conclusion, I told the king that we wanted to erect a house, and to commence a school to teach his people, young and old, to "Sabi book proper," to learn them to make book (i. e. write); and thus they would be enabled to keep accounts, and trade honestly and pleasantly. The king expressed pleasure, and promised us land for the objects just named. In the course of my address I spoke about the creation of man, and that God provided for his happiness and comfort one woman, and argued from this that it was the pleasure of the great God that no man should have more than one wife. At

this they laughed heartily; but I trust the time is not far distant when even the people of Calabar will conform to the mind of God on this point. After I had done, Captain Milbourn spoke to them briefly. Mr. Young, Eyamba's brother, interpreted for us. Thus were we enabled to serve God, attempt something in feebleness and much imperfection for his glory and the welfare of souls, in all probability for the first time, in the Iron Palace of King Eyamba! At half-past five, we left this interesting scene, on which angels, I hope, were looking with delight, while Satan was raging at the sight, and trembling lest his power and influence here should be brought to nought. I could not forbear admiring the leadings of providence in thus opening our way, and granting us favour in the eyes of the king and his chiefs; thus stimulating and encouraging us to go forward in the work of the Lord, "knowing that we shall reap if we faint not."

Monday, 9th. Mr. Young visited us this morning, and took breakfast. Brother Clarke presented him with a few articles of clothing, &c. The subject of forming a station was again mentioned. He told us that we could build at any place we thought most convenient, and that he would send fifty men to clear the ground. At ten, A.M., went on shore to arrange with Eyamba about the ground on which to erect our intended mission premises. He kindly sent a man with us, that we might point out to him the place we wished to occupy. Having done this, we returned to inform his majesty, and request him to have it all cleared against our return. We bade him good bye, intending to leave this evening, as brother Clarke was unwell; but that we expected to return after the lapse of two months, and bring with us materials for the building of the house. King Eyo paid us a visit to-day at four, P.M. He seemed much pleased with our missionary ship. After family worship on deck this evening, conducted by brother Clarke, we weighed anchor at nine, P.M., and arrived at Clarence on Thursday afternoon at four o'clock.

The Dove sails this evening for Cameroons. Mr. Saker is there, accompanied with a black teacher, commencing a station.

## WEST INDIES.

Mr. and Mrs. Kingdon, of whose departure for Honduras our readers have been apprised, have arrived safely in Jamaica, on their way thither. In a letter from Yallahs, dated September 18th, Mr. Kingdon says:—

I bless God that my dear wife and I have been thus far safely conducted towards Belize, without having experienced a gale or hardly a squall. We had a head wind from the morning of the 19th, on which we sailed, until Thursday; from which time it was generally favourable or still. At Madeira I learned that Dr. Kalley, whom I longed to see, had



left the island, and was in Scotland. The town and neighbourhood of Funchal, at which we landed, presented scenes of great squalidness, that seemed well enough to suit a place that knew not the worth of that excellent man. We got to Barbadoes on the 7th instant, at three, P.M., and remained there till the following evening. From the Wesleyan missionary at the lower chapel at Bridgetown, I learned that in St. Vincents the Caribs, or (as brother Henderson writes) Karifs, are being instructed by the missionaries there. On the 9th, at Granada, a far more beautiful island than either of the former ones mentioned, we changed from the Medway to the Firth, leaving some of our passengers to proceed to Trinidad and Demerara, while we came on to Hayti. At this latter place I learned that

for the present war has ceased, and that there is the greatest want of schoolmasters, and missionaries required, and that they would be quite safe there under the British flag, even during war; that Mr. Bird, the Wesleyan missionary, at Port au Prince, is now beginning to preach in French to many willing hearers. I was very glad to hear that in Peru, at Lima, &c., the same safety would be enjoyed by them. At Jaemel three of our seamen were plunged into the sea, and picked up while clinging to the capsized boat; and at Port Royal, on Sunday evening, we barely passed a rock, warned of the danger of going straight on it by the loud cries on shore, "Head to port!" "head to port!"

We were permitted to find our friends alive and well.

## HOME PROCEEDINGS.

### DESIGNATION.

On Wednesday evening, September the 10th, Mr. John Law, of Horton College, Bradford, was ordained, in South Parade Chapel, Leeds, as a missionary to Trinidad. After prayer by Mr. James Macpherson, of Bramley, Mr. P. J. Saffery gave an account of the island of Trinidad, and described the scene of Mr. Law's future labours. Mr. Law then read an interesting statement of the reasons which

induced him to enter on the work for which he was now set apart, and of the objects he should keep in view in the instruction of the people amongst whom he was called to labour. The ordination prayer was offered by Mr. Giles, and a most impressive and affectionate charge was addressed to Mr. Law by his esteemed tutor, Mr. Acworth.

### CORRESPONDENCE.

*To the Secretary of the Baptist Missionary Society.*

MY DEAR BROTHER,

Allow me, through the medium of the Herald, to suggest to our dear brethren in the ministry a plan for giving variety and interest to their addresses at our monthly missionary prayer-meetings. It is to take one foreign station each month, first giving a description and an historical narrative of the place, and then an account of the origin, nature, and progress of missionary operations there. Preparation for this will make our dear brethren themselves more intimately acquainted with the various fields of labour, and their hearers will have graphical views of those stations from which they read and hear accounts, and more correct, defined, and enlarged conceptions of the work, difficulties, and successes of our mission-

aries. Ideas of places, scenes, and toils, now for the most part pictures of fancy, confused and incorrect, will become distinct and true. Imagination will be guided by that which is real, sympathy will become definite in its objects, and prayer and effort will, in consequence, become more precise, earnest, and continuous.

Our independent brethren in Leeds are adopting this plan with success. I need scarcely say, that to those whose occupations allow them little or no time for reading any thing but their bibles, and to our young people, the advantage of such a series of subjects must be very great.

Ever yours affectionately,

P. J. SAFFERY.

51, Springfield Place, Leeds,  
October 8, 1845.

## FOREIGN LETTERS RECEIVED.

AFRICA .....	BIMBIA .....	Merrick, J.....	May 16.
	CAMEROONS .....	Saker, A. ....	June 24.
	CLARENCE .....	Bundy, G....	June 2.
		Clarke, J.....	June 3, 10, 12, 14, 23, and 26, July 20.
		Prince, G. K. ....	June 10.
		Saker, A. ....	June 9.
	GRAHAM'S TOWN.....	Nelson, T., & ors.	June 4.
AMERICA.....	BOSTON .....	Gould, Kendall, & Co.	August 16.
	MONTREAL.....	Cramp, J. M.....	August 13, Sept. 11 & 12.
		Girdwood, J.....	August 29.
ASIA.....	AGRA .....	Makepeace, J.....	July 10.
	BENARES .....	Small, G. ....	July 31.
	CALCUTTA.....	Evans, W. W....	June 28, Aug. 7.
		Thomas, J.....	July 2 and 8, Aug. 7.
	COLOMBO .....	Anon. Friend of	
		Missions.....	July —.
		Oliphant, Lady...	Aug. 15.
		Davies, J.....	July 9.
	DINAGPORE.....	Smylie, H.....	June 25.
	ENTALLY.....	Pearce, G.....	July 2.
	KANDY.....	Dawson, C. C....	July 10.
	PATNA.....	Heinig, H.....	July 31.
	SAMARANG .....	Brückner, G.....	April 1.
	SERAMPORE.....	Denham, W. H....	August 4.
		Marshman, J.....	August 1 and 7.
		Robinson, J.....	July 29, Aug. 6.
BAHAMAS .....	NASSAU .....	Capern, H.....	August 13 (2 letters), Sept. 12 and 13.
		Do., and W. K.	
		Rycroft.....	August 8.
		Rycroft, W. K....	June 30, Aug. 11 (2 letters), Sept. 11 & 12.
FRANCE .....	CAEN.....	Flanders, M. W..	Sept. 22.
		Francies, E. J....	Sept. 1, 6, 16, & 29.
		Do., & Flanders, M. W...	Sept. 8 & 22.
		Harris, M.....	Sept. 28.
HONDURAS .....	BELIZE .....	Buttfield, J. P....	July 18, Aug. 6.
		Henderson, A.....	July 19, Aug. 19.
JAMAICA .....	BROWN'S TOWN.....	Clark, John.....	Aug. 5 & 19.
	CALABAR.....	Phillippo, J. M..	Aug. 18.
		Tinson, J.....	August 5 & 15.
	FALMOUTH .....	Knibb, W.....	August 2, 16, & 20.
	FULLER'S FIELD .....	Hume, W.....	Sept. 4.
	GURNEY'S MOUNT.....	Woolley, E.....	August 4, 18, & 20.
	JERICHO .....	Tunley, J.....	Sept. 4.
	KETTERING.....	United Mission...	Aug. 12 (two letters).
	KINGSTON .....	Oughton, S.....	Aug. 22, Sept. 5.
		Do., & others....	Aug. 23, Sept. 6.
	MORTEGO BAY.....	Cornford, P. H....	Aug. 16.
	PORT MARIA .....	Teall, W.....	Aug. 18.
	ST. ANN'S BAY .....	Knibb, W.....	Sept. 2 (two letters).
		Do., & Abbott, T. F.	Sept. 3.
	SPANISH TOWN.....	Phillippo, J. M..	Aug. 22, Sept. 6.

VALE LIONEL.....Evans, G. P.....August 2.  
 YALLAHS.....Hands, T.....Aug. 22.  
 TRINIDAD .....PORT OF SPAIN.....Cowen, G.....August 5 & 9, Sept. 4.

## CONTRIBUTIONS

*Received on account of, the Baptist Missionary Society, during the month of September, 1845.*

<i>Annual Subscription.</i>	£ s. d.		£ s. d.		£ s. d.
Millar, W. H., Esq.....	1 1 0	Vernon Chapel, Pentonville—		Do., for Jamaica	
		Collection, for do.....	2 10 0	Special Fund.....	10 0 0
<i>Donations.</i>				Painswick—	
Angus, Rev. Jos., for		BUCKINGHAMSHIRE.		Collection ..	0 10 0
Chapel at Morlaix....	1 0 0	Amersham—		Shortwood—	
Benham, J. L., Esq., for		Collection .....	20 2 5	Collection .....	14 12 1
do.....	1 0 0	Contributions .....	31 12 1	Contributions .....	16 4 4
Collins, W., Esq., for do.	5 0 0	Buckingham—		Do., Sunday School	0 18 3
Friend, for do. ....	1 0 0	Priestley, Mrs., for		Do., for Jamaica	
Gurney, Jos., Esq., for		Jamaica Special		Special Fund.....	15 0 0
Chapel at Morlaix....	25 0 0	Fund .....	5 0 0	Stroud—	
Hanson, Jos., Esq., for		Mursley .....	0 11 0	Collection .....	15 1 8
Chapel at Morlaix....	1 0 0			Do., for Jamaica	
Kemp, G. T., Esq., for		DERBYSHIRE.		Special Fund.....	10 10 4
do.....	3 0 0	Derby—		Contributions .....	8 18 1
Marlborough, Mr., for		Bridgett, Mrs., for Ja-		Do., Sunday School	1 10 0
do.....	2 0 0	maica Special Fund	2 0 0	Do., for Jamaica	
Marlborough, Mrs., for				Special Fund.....	6 10 0
do.....	1 0 0	DEVONSHIRE.		Tetbury—	
M. B., for Tuscarora....	135 0 0	Tavistock—		Collection .....	1 9 2
M. E., for East Indies...	2 0 0	Angas, Mrs., for Ja-		Boxes .....	0 14 3
Millar, W. H., Esq.....	4 4 0	maica Special Fund	20 0 0	Thornbury—	
Peto, S. M., Esq.....	50 0 0	Windeatt, Mrs. W.,		Collection .....	6 6 10
Do., for Chapel at Mor-		for do.....	1 0 0	Uley—	
laix .....	20 0 0			Collection .....	4 6 0
Proverbs, ch. iii. ver. 9	2 0 0	DURHAM.		Woodchester—	
Do., for Jamaica Spe-		Monkswearmouth Shore—		Collection .....	2 12 7
cial Fund .....	2 0 0	Contributions, for Ja-		Boxes.....	3 2 5
Do., for Africa.....	2 0 0	maica Special Fund	1 1 0		
Skerrett, James, Esq....	5 0 0	ESSEX.		HAMPSHIRE.	
Wiggins, Mrs., Mission-		Coggeshall—		Lymington—	
ary Box .....	0 9 0	Collection .....	1 15 9	Collections, for Ja-	
Wilson, Mrs., J. Broad-		Mersea, East—		maica Special Fund	4 6 0
ley .....	30 0 0	Collection .....	2 8 6		
Do., for Jamaica Spe-		GLoucestershire.		HERTFORDSHIRE.	
cial Fund .....	10 0 0	Avening—		Berkhampstead—	
Do., for Chapel at		Collection .....	2 19 7	Baldwin, Mr., for Ja-	
Morlaix .....	10 0 0	Boxes .....	0 6 11	maica Special Fund	2 0 0
Various, by Rev. J.		Bussage—			
Jenkins, for do.....	33 15 0	Collection .....	1 0 0	KENT.	
		Chalford—		Tenterden—	
<i>Legacies.</i>		Collection.....	1 19 0	Collection, for Ja-	
Edwards, Rev. J., late		Contributions .....	2 2 0	maica Special Fund	3 10 0
of Carmarthen .....	10 0 0	Chipping Campden—			
Firth, Mrs. Ellen, late		Contributions.....	1 6 0	LANCASHIRE.	
of Millbridge, by Mr.		Eastington—		Liverpool—	
Edwin Firth.....	19 19 0	Collection and Boxes	3 16 0	Contributions, for	
		Hampton—		Chapel at Morlaix...	66 14 0
LONDON AND MIDDLESEX		Collection .....	3 12 6	Manchester—	
AUXILIARIES.		Boxes .....	0 12 6	Contributions, for do.	3 19 6
Henrietta Street—		Sunday School .....	1 8 0	Rochdale, on account...	35 16 6
Collection, for Jamai-		Hillsley—		Kelsall, H., Esq., for	
ca Special Fund ....	11 12 6	Collection .....	1 10 0	Chapel at Morlaix...	10 0 0
Tottenham—		Kingstanley—		Sabden—	
Contributions, for		Collection .....	7 3 0	Foster, George, Esq.,	
Chapel at Morlaix	2 15 0	Contributions .....	15 4 5	for do.....	10 0 0
Do., for Translation		Do., Sunday School	2 3 9	Collection .....	10 0 11
of Scriptural Les-				Do., for Jamaica	
sons for use of				Special Fund.....	1 13 0
Schools, Morlaix	2 0 0				



	£	s.	d.		£	s.	d.		£	s.	d.
Contributions .....	7	1	4	WILTSHIRE.				Corn town .....	0	10	0
Do., Sunday School .....	4	8	6	Trowbridge—				Cwmgarw .....	0	2	0
Do., do., Padiham .....	0	14	3	Page, Mrs., for Chapel				Llwyni .....	0	18	3
				at Morlaix .....	2	0	0	Merthyr—			
LEICESTERSHIRE.				Contributions, for Jamaica Special Fund .....	77	11	6	Joseph, Mr. D....A.S.	5	0	0
Leicester, on account,								Neath, English Church—			
by the Rev. Jos.				WORCESTERSHIRE.				Collections .....	1	18	8
Angus .....	21	12	0					Contributions .....	2	5	0
Thompson, Mr., A.S.,				Astwood—				Paran .....	0	5	0
additional .....	1	1	0	Collections .....	9	4	8	Penyval .....	1	0	6
				Contributions .....	11	16	4				
NORFOLK.				Smith, Rev James,				MONMOUTHSHIRE.			
Kenninghall—				for Jamaica Special				Abergavenny—			
Collection .....	11	5	0	Fund .....	10	0	0	Collections, Frogmore			
Contributions .....	3	15	7					Street .....	7	3	3
Norwich—				YORKSHIRE.				Contributions .....	5	13	6
Gurney, J. J., Esq.,				NORTH OF ENGLAND, on				Do., Sunday School	0	16	5
for Rev. W. Knibb's				account, by Rev. P. J.				Pontheer—			
Schools .....	10	0	0	Saffery .....	100	0	0	Contributions .....	24	12	8
Winfarthing—								Pontrhydryn—			
Taylor, Mr. F. O., for				NORTH WALES.				Collection .....	1	5	6
J. M. P. ....	20	0	0	DENBIGHSHIRE.				Contributions .....	6	19	0
				Pondy'r Capel, near Ruthin—				Do., for Jamaica			
NORTHAMPTONSHIRE.				Collection, for Jamaica Special Fund .....	0	14	8	Special Fund .....	0	10	0
Guildenborough—								Pontymoile—			
Collection .....	4	3	6					Contributions .....	8	10	0
NORTHUMBERLAND.				SOUTH WALES.				PEMBROKESHIRE.			
Ford Forge—				SOUTH WALES, on ac-				Groesgoch—			
Collection, for Jamaica Special Fund .....	2	13	11	count, by Rev. E. Carey	30	0	0	Collection .....	1	8	7
				Do., do., by Rev. B.				Contributions .....	0	5	6
SOMERSETSHIRE.				Price .....	30	0	0	Harmony—			
Bristol—								Collection .....	1	12	0
Sherring, R. B., Esq.,				DRECKNOCKSHIRE.				Contributions .....	1	13	6
for J. M. P. ....	3	0	0	Brecon—				Letterston—			
Do., for Chapel at				Collection .....	2	0	6	Collection .....	1	0	4
Morlaix .....	5	0	0					Contributions .....	1	3	6
				CARMARTHENSHIRE.				Llangloffan—			
WARWICKSHIRE.				Salem Mydrim .....	3	1	0	Collection .....	2	3	6
Birmingham—								Contributions .....	10	6	6
Contributions, for				GLAMORGANSHIRE.				Tabor—			
Chapel at Morlaix .....	2	17	6	Aberavon .....	1	17	8	Collection .....	0	12	6
Jones, Mr. J., for				Abernantygroes—				Contributions .....	0	10	0
Translating and pub-				Collection .....	1	2	6				
lishing tracts, Mor-				Contributions .....	1	0	0	SCOTLAND.			
laix .....	0	5	0	Betws .....	0	6	0	Auchencarn—			
Sturge, Jos., Esq., for				Bridgend—				Collection, for Jamaica Special Fund .....	2	0	0
Translation of Scrip-				Collections .....	2	12	7				
tural Lessons for use				Contributions .....	7	5	3	IRELAND.			
of Schools, Morlaix	5	0	0	Cardiff, &c., by Rev. J.				Youghall—			
				Jones .....	18	18	2	Judge, Mr. ....	0	5	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, London; in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

# IRISH CHRONICLE.

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## GOOD TIDINGS.

THE statements of our brethren who assembled at Dublin a few weeks ago, respecting the state of the churches under their care, were interesting and encouraging. The average increase during the previous year was nearly equal to that of the churches in the Baptist Union; and was considerably beyond that of the Canada Mission. Now, remembering the scantiness of our congregations, the peculiar difficulties meeting them at every step, and comparing them with the large audiences which assemble in our chapels in this country, the facilities for doing good in our sabbath-schools, among a population rather favourably disposed than otherwise to receive instruction, it is clear that if we have any reason to be thankful for the progress we have made at home, we have far more reason to rejoice in reference to Ireland.

The contributions towards liquidating the debt are also very encouraging. We may not only hope that ere long it may be wholly removed, but the services of the present treasurer be permanently secured. Let the denomination but take up the Society as one of its own institutions, and regularly support it, and there is no mission which would afford them a richer reward. If the few, and necessarily feeble, efforts now made are telling upon the people (and the fierce opposition they excite proves it), what might we not expect from a more extended and better organized agency? We must labour on until this object be attained; and we indulge the hope that success is not far distant. The good tidings we have to tell from month to month, will sustain the zeal and liberality of those who have for many years supported the Society, stimulate those who have been somewhat half-hearted, and bring over those who have stood altogether aloof. It will require time and effort to do this; but while we can continue to show good reason that it *ought* to be done, it would betray a want of reliance on truth, if we despaired of success.

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PAT. BRENNAN writing in August states, that in visiting the poor as usual, he finds the reading of the scriptures, and the distribution of tracts, to be productive of increasing good.

Many will read a tract that will not hear a preacher. A few days ago I met a man of this description, to whom I began to talk about the way to heaven. He paid great attention, and said, *You speak like a little book that I have; your words are just the same.* I asked him how he got it, and I found a travelling man had given it to him. "And," said he, "before I got that little book, I thought it was a very dangerous thing to read the bible, but now I would not be kept from reading it by any man." On parting from him I gave him two tracts.

I find the people of this neighbourhood willing to receive me, and I trust the Lord will bless his own word to the salvation of their immortal souls.

Again, we have similar statements from PAT. MURRAY, who labours in another district, and at a considerable distance.

The tracts which I distribute from day to day are gladly received; and one Romanist to whom I gave some, and accompanied them with a few simple remarks and the reading of the word, has given up the anti-Christian doctrines of Rome, to which he and his parents have all their days been wedded.

There are many others who are reading and studying God's word, but who still feel disposed to remain as they are for a time, until they are prepared to give "an answer for the hope that is in them." We have also established a few places for religious meetings, where some Romanists do attend; and we have hopes that many others will follow their example.

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The following facts are interesting, and show the gradual progress of the truth,



in spite of every opposition. They are selected from the journal of THOMAS COOKE.

I told you in my last how the priests are trying in every way to prevent the people from hearing the scriptures read and explained, or from having the scriptures in their houses. But the opposition fails in many instances. The last Lord's day that you (Mr. B.) preached in C——, I had a conversation with a woman, a Romanist. Her daughter, who walked behind us, heard our conversation, and seemed to delight in it very much. While you were conversing with the people, I had an opportunity of explaining to them the gospel message. When the woman reached home, it appeared, from what followed, that she had told all that she heard on the way to her husband and family. In a few days after, her son, a young man, came to my house to have a scriptural conversation, and to thank me for the instruction his mother and sister had received. He asked me for a copy of the New Testament. I gave him my little pocket one, which he received with great delight; and from it I read several passages, proving the church of Rome to be false, and in the apostasy. He thought I could give him an Irish one in the English character. I had none, but promised to get one for him.

Mr. THOMAS, of Limerick, had the pleasure recently of baptizing in the Shannon. The service was, of course, in the *open air*; and affords another proof that out-door preaching is becoming more and more practicable. We have only space for a brief account, which will be read with interest and pleasure.

After a prayer-meeting at my house at eight o'clock, we proceeded to the river. It was a lovely morning; the tide fully up, and a large number of ships floated in the stream. As we came to the shore we saw above two hundred persons assembled, and anticipated some interruption. But when we came to the waterside, and worship commenced with singing, they drew near. When I opened the bible and commenced the address, they came closer. After preaching as earnestly and affectionately as I could, the Lord Jesus Christ as a Saviour, we went into the water, and I baptized the disciple.

Many had never witnessed this ordinance before. Though the greater number were Romanists, persons of other persuasions were present. Instead of interruption, all was quiet, except an expression, here and there, *it was well done—it must have been the old way.*

PATRICK BRENNAN gives the following statement respecting the visit of Mr. Williams, a student of Bristol College, who spent his vacation itinerating through various parts of Connaught.

Mr. Williams arrived here on the 8th. He preached the following evening in the school-room, and three times on the Lord's day. Next day we went to C——, where we spent three days. He preached every day; and we passed much of our time in visiting the poor in their cabins, with whom we read and prayed. He was very kindly received by the Romanists. No fault was found with his preaching, except by one, who said that he kept too close to his text; *said nothing about the church, but all about looking to Jesus, as poor guilty sinners.* Mr. Williams told him, that if his text would be about the church, the charge would be right; but when there was nothing in the passage about the church, he had no right to bring that subject forward.

The man, on seeing what Mr. Williams meant, admitted that he was right. And this circumstance will show what kind of preaching the poor Romanists are in the habit of hearing. Whatever passage of the word of God their priests will take for their text, it will be the infallibility of the church that will be the subject.

We afterwards visited two other places, and had good congregations, who heard the word gladly. I have held many meetings for prayer this month, and distributed a good many tracts.

The following letter from Mr. BATES, dated October 1, will show the difficulties which our brethren have to meet, as well as the *effect* of the Society's operations.

The sabbath before last, the priest at mass mentioned my name and that of R. Moore, as persons respecting whom his people should beware. He had one of my tracts in his hand, saying, "Bates makes the balls, and Moore shoots them; but they ought to be torn to pieces;" then doing so, and throwing it down. He has visited several places, and demanded the tracts to be given up, but he did not get them. Another priest went into a poor family and commanded them to burn the Testament, but they would not; and the master of the house came last Sunday night, at Mullefarry, to hear me preach, and wished for tracts, which were given him a few days before, as he desired. The congregation was unusually large, as I had announced that I should preach against the sinfulness of horse-racing, dancing, &c. There was a race-course here last week, and about ten or



twelve thousand people assembled, where all sorts of wickedness was carried on. We must not forget to direct sinners to Jesus, but such abominations must be exposed. People must be told what is *wrong*, as well as what is *right*.

The school in this town is slowly, but steadily advancing. I have just been down and found twenty-two present. There are twenty-seven on the books, but the priest continues to annoy us, and all those catholics who came have withdrawn, and all who promised to come refuse to do so. We need much prayer and courage in this country. Oh for wisdom to act aright! I think that some of the catholics will come yet. If ever they get in to any amount, and like it, all the priests we have, I think, will not be able to prevent them from coming then. We need a few of the sons of Boanerges for this country, —men of natural and moral greatness.

JOHN NASH continues to labour with untiring zeal and fidelity; and not without some tokens of success. He states, in a recent letter, some interesting facts; a few are subjoined.

I went on my way, and came to a house where a large family lived. I read the word to them. The woman delighted so much in hearing the joyful sound, that she ran out calling her husband, who came in, two more accompanying him. They all paid attention, and seemed well pleased to hear, giving frequent thanks to the Lord. The woman said to me, "I am confident religion must be in the heart." One of the men walked with me a part of my road, praising the book. I told of Jesus, the Saviour of sinners, that he was the "Lamb of God, who taketh away the sins of the world."

Where I lodged that night there were many people present. I set forth to them the word of life. A woman said, that mass was good for the soul. I replied, that all the masses that ever were read could not save her soul. Another woman, to whom I had given a Testament and some instructions, said, "where was the use of priests going on with ceremonies that were not understood, nor could edify poor ignorant people?" She replied, *Because the devil does not understand Latin*. On which the other rejoined, *Then you count all that are hearing to the priests to be devils, for they don't understand Latin*. The woman of the house had not another word to say.

The next intelligence is from JOHN MONAGHAN. No one can read what follows without thankfulness and hope.

Surely we need only increase such agency to secure a bountiful harvest, even in Ireland.

I have, since my last, been as usual, engaged in reading the word from house to house, and am happy to say, that the good cause is still spreading amongst us. Many of the Roman catholics, as well as protestants, are reading the scriptures with great profit, I trust, to their own souls. Many, especially of the *former*, are beginning to see the object of their clergy in endeavouring to keep them in ignorance of the truths of God's word.

In a house where I called a few weeks since, I met a few Romanists assembled. After reading several portions of scripture, one said, he wondered why the clergy should be opposed to the reading of so good a book. A woman present replied, "The clergy well know what they are about. They never spoke a word to my husband when he broke his pledge, nor whilst he was spending my support, and the support of his children, in a public house next door to the chapel. But as soon as they heard that my son was reading the bible, which this man gave him to read to me and his unfortunate father, they immediately held him up as a bible-reading deceiver. But now, blessed be God, we are beginning to see the value of that good book, and they shall not be able to keep us from reading it by all they can do."

On another occasion I left a tract in a house where I saw the family reluctant to hear the scriptures read. Having called again in a few days, I inquired if they had read the tract. The woman answered in the affirmative, and said she was very thankful for it; "but," said she, "there are references in it, and we could not understand them at all." The tract being then produced, I read it; showing that the references were only to different portions of the scriptures, and read each portion as I proceeded from the bible.

Here the woman said, "if the bible be such a book as that, we must all have been under a very great mistake about it; for from what we heard of it, we did not wish it should by any means be read in our house. But now I see our error, and you are welcome to call and read for us as often as you pass, and shall feel very thankful for it."

Since my last I have read the scriptures to about 120 families, and to some of them repeatedly; distributed about 100 tracts, and four copies of the scriptures, *all to Roman catholics, who have received them with great thanks, and I have reason to say that many of them are reading with great profit.*

Another reader gives additional testimony to the willingness of the people to

hear the word, and the many instances of its reception with which they meet as they go from house to house. There is something truly touching in the following account.

One day I went into a house in I——, where an aged couple resided. Many people were there. I read the word to them. The old woman began to weep, calling on Jesus to have mercy on her soul. The man said, "we have a welcome for you as often as you come. As long as I can pay the rent of the house, no priest shall keep you out. Come, and read your blessed book to me and my poor wife. I love the Saviour, and his words. Whoever would speak against your book does not belong to God."

I went into another house and met with several people. I began to read the good

word. Two women and a man were much affected, and, looking upward, uttered many expressions of love to the Saviour. An old man came into the house, and paid attention for some time. The word was impressed on his mind, and, bursting out crying, he exclaimed, "God help me, I am a guilty sinner. I hope and trust in the Saviour, that he will take pity on me." Another said, "What will poor sinners do, that know nothing of this way of salvation?" I replied to them all by pointing to Jesus as the only refuge.

There are two Romanists in T—— whom I am instructing in the Irish. They are reading the New Testament with great attention, and they showed great concern the other day when I was teaching them out of the eighth and ninth chapters of Matthew.

### POSTSCRIPT.

Our friends will see that the appeal in the last Chronicle has not been in vain. Several contributions towards the debt have come in. A circular has been prepared, and a few have been sent out. We wait replies before any more are despatched. The intelligence from Ireland is surely encouraging. The tidings are good. Labour is not lost. Hope begins to rise above fear. May our brethren, in this time of commercial prosperity, have grace given to consecrate a portion of the temporal good they are acquiring to his cause who is the Giver of all their mercies!

### CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
St. Alban's, collections and subscriptions.	11	14	6	Wigan, collections.....	8	13	1
Luton.....ditto.....	8	5	0	Gloucester, Rev. W. Cross .....	1	1	0
Ramsgate, collection.....	8	2	1	Ballina, subscriptions.....	6	0	0
Kidderminster, subs., by Mr. Lythall .....	1	2	0	London, W. Bond, Esq., donation.....	1	0	0
Cork, on account.....	17	9	0	Brentford, Friend, by the Rev. J. Smith...	1	0	0
Cambridge, Mr. Brimley and W. C.....	1	5	0	Milton, by Miss Dent.....	1	11	1
Bristol, colls., dons., and subs. ....	48	2	7	London, Miss Mary Sullivan.....	0	16	0
Bath.....ditto.....	5	10	0	Mrs. McDonald's Stock.....	13	10	0
Downton, collections and subscriptions ...	7	2	6				

*The following sums have been contributed towards the debt.*

	£	s.	d.		£	s.	d.
John Coward, Esq., Liverpool.....	50	0	0	Mrs. John Freeman.....	10	10	0
Edward Smith, Esq.....	10	10	0	W. B. Gurney, Esq. ....	10	10	0
S. M. Peto, Esq.....	25	0	0	S. Watson, Esq.....	5	0	0
John Freeman, Esq.....	10	10	0	Mr. Trestrail.....	5	0	0

Our best thanks to those ladies in Norwich who have sent the very large parcel of clothing. It is gone to Ireland, and by this time is distributed among the brethren.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.